

Division I

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# MISSIONARY HERALD

MAY, 1882.

VOLUME LXXVIII.

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## CONTENTS

Editorial Paragraphs ( <i>Map of Southeastern Africa, showing Umzila's Kingdom</i> ) . . .	169	Austrian Mission . . . . .	193
A Veteran returning to his Post . . .	174	<i>From Pastor Schubert and Mr. Clark.</i>	
The Massacre at Tapiteuea in 1880 . . .	175	Western Turkey Mission . . . . .	194
Shall the Native Agency be curtailed . . .	176	<i>From Dr. Wood.</i>	
Mrs. Sarah E. Pierson . . . . .	177	Notes for the Wide Field . . . . .	195
Stations of the American Board . . . . .	177	<i>Africa: Native Christians in South Africa; Mr. Arthington's Gifts for Steamers; Blantyre; The African Lakes Junction Company.—India: The Telugus; Mohammedan and Brahman Converts; A Hindu Festival. — China: Canton; From Shansi Province; The Recall of the Chinese Students.</i>	
Letters from the Missions . . . . .	181	Miscellany . . . . .	199
Maratha Mission . . . . .	181	<i>"Figures of Our Own." — Heathen at Home. — Bibliographical: "Life in Hawaii;" "Lands of the Bible." — Books Received.</i>	
<i>From Mr. Hume and Dr. Bissell.</i>		Notes for the Month . . . . .	201
Madura Mission . . . . .	182	<i>Special Topics for Prayer. — Departures. — Arrivals Abroad. — Arrivals in the United States. — Deaths.</i>	
<i>From the Annual Report.</i>		For the Monthly Concert . . . . .	201
Foochow Mission — China . . . . .	186	Donations Received in March . . . . .	202
<i>From Mr. Hartwell.</i>		For Young People . . . . .	205
North China Mission . . . . .	188	<i>From Micronesia. (Three Illustrations.)</i>	
<i>From Mr. Noble.</i>			
Japan Mission . . . . .	188		
<i>From Mr. Pettee and Miss Gulick.</i>			
Micronesia Mission . . . . .	189		
<i>From Capt. Bray, David and Markapein, and Mr. Taylor.</i>			
Zulu Mission, Southeastern Africa . . . . .	192		
<i>From Mr. Wilcox.</i>			
Mission to Spain . . . . .	193		
<i>From Mr. T. L. Gulick.</i>			

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# American Board of Commissioners for Foreign Missions.

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# THE MISSIONARY HERALD.

VOL. LXXVIII.—MAY, 1882.—No. V.

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MEXICO as a field for missions is opening with great rapidity. From statistics in the *Christian at Work*, collected by Rev. J. D. Butler, it appears that the Protestant congregations have nearly doubled within the past five years, now numbering 239, with 10,764 members and about 19,000 adherents, and 209 native helpers. The new lines of railway completed or under construction are soon to bring all parts of Mexico into close connection with our own great Southwest, and a new era is already beginning in that land so long under the dominion of papal superstition. It is the purpose of the American Board to prosecute vigorously its work in Western Mexico. Rev. Mr. Crawford and wife, the latter a daughter of Mr. Sturges of Micronesia, are already established at Guadalajara. Rev. James D. Eaton, recently a pastor at Bound Brook, New Jersey, now under appointment, goes at once to Chihuahua to examine that place with reference to occupying it permanently as a station in the coming autumn. This city, the capital of the province of the same name, has about 15,000 inhabitants, is the center of a vast and rich mining country, and will soon be connected by rail with El Paso. It is expected that other reënforcements will follow before long, sufficient to insure an efficient prosecution of evangelical work in the northern and western sections of Mexico for which the Board has undertaken to care. Besides those named two other missionaries and one single lady, an accomplished teacher, are under appointment for this hopeful field. The Presbyterian Board of Missions has had in contemplation a plan for occupying Chihuahua in connection with its missionary work in Mexico, but it has courteously consented to leave that city for occupancy by the American Board.

P. S. Mr. Eaton left for Chihuahua, April 10.

SUNDAY-SCHOOL Missionary Concert Exercise No. III., on India, is now ready and will be forwarded to contributing schools or churches on application to C. N. Chapin, 14 Congregational House, Boston. A chapel map of India has just been added to the series now in course of preparation, and may be obtained at the same place, price, on paper, 75 cents; on cloth, \$1.25. The set of five maps now issued, including Central and Southern Africa, China, India, Southern Japan, and Micronesia, is for sale, on paper, for \$3.00; on cloth, \$5.15. These maps are in constant demand and are highly commended by all who use them.

THE outline map on the opposite page shows the relation of Umzila's Kingdom to Natal and Zululand, and is based upon Baines' map, with additions and corrections from the notes of Mr. Richards, made on his recent journey to Umoyamuhle, Umzila's capital. We are indebted for the drawing for this map to one who has served the cause of missions in India, who says that "if she cannot have her *foot* in Africa she is glad to have a *hand* in it."

THE pastor of the Lee Avenue Congregational Church, Brooklyn, Rev. W. F. Crafts, succeeds in reaching large audiences on Sabbath evenings with his series of missionary addresses. A musical service precedes each of the "Round-the-World-Talks on God in History," which are illustrated by maps and charts, the pastor presenting the results of his personal observations in missionary lands together with the latest news from the front. If ministers only knew it, there are no themes better adapted to interest and rightly inspire a congregation than those pertaining to the story of God's work in the world, both at present and in the past.

SEVEN MONTHS. The receipts from donations for the first seven months of our last financial year amounted to \$184,588. Twenty-five per cent. advance, imperatively needed, would have brought into our treasury during the first seven months of the present year, nearly \$231,000, which would have been a cheering record. We are permitted, however, to report the receipt from donations for this period of only a little over \$182,000. In the mean while the call for the additional \$50,000 has increased in urgency, as testified to not only by letters from missionaries, but also by a telegram just received reporting that the natives are literally "starving" in some parts of our Western Turkey field, so that they are not only unable to give as they have done hitherto for their own religious institutions, but must again receive immediate material aid for the necessities of daily life. May the responses to this new and pressing call for enlarged gifts toward the support of our regular missionary work be as hearty and generous as possible, while provision for the relief of bodily wants is not overlooked.

THE *Mission Dayspring* is finding a warm reception wherever it goes. Several Sabbath-schools in which it has been introduced have doubled their orders, and new subscriptions are constantly coming in. There is room for more.

A GENERAL Conference of all Protestant missionaries in Japan has been called to meet in Osaka during April of next year. It is hoped by means of this conference to secure harmonious action on questions of missionary policy, and to draw together in sympathy and union both native and foreign laborers throughout the Empire.

DURING the year 1881, the Hawaiian Islands, according to the official report of the collector general just received, imported goods to the value of \$4,547,978, of which the larger portion, or goods valued at \$3,208,952, came from the United States. The exports from the islands for the year, embracing 92,000,000 pounds of sugar, were valued at \$6,714,726. With her exports exceeding her imports by over two million dollars annually the financial condition of the Hawaiian kingdom is clearly prosperous.





WE have recent news of a marked spiritual awakening at Malatia, Eastern Turkey, thirty persons having united with the church on the first day of January. In February seven students of the Kioto Training-school made confession of their faith, so that every member of the present senior class in that school is now a member of the church of Christ.

REV. Mr. Christie reports the occurrence of a severe earthquake at Adana on the afternoon of February 28, during which his house began to rock and sway like the top of a tree in a high wind. He describes the rattling of the walls and the straining and creaking of the timbers in their endeavor to hold the house together as most startling. The shock was providentially of brief duration, otherwise the loss of life and of property must have been great.

ONE of the most faithful missionaries now in the field suggests incidentally a point worthy of consideration by Christians at home. In speaking of the burden which presses upon himself and his brethren in view of the statements made, month after month, that the receipts are inadequate to the demands, he says: "Such notices, I fear, cut more deeply those who disburse the funds of the Board, than they do those who ought to be furnishing them."

WE rejoice to hear from the committee of correspondence appointed by the Inter-Seminary Missionary Alliance, that advices have been received from forty-five leading seminaries in the United States indicating a marked increase of missionary interest among theological students. It is reported that of those now connected with the seminaries, ninety-eight have decided to become foreign missionaries, and one hundred and forty-three will enter upon home missionary service, while others are still weighing the question as to their fields of labor. Doubtless much of this increased interest is due to the work of the Alliance, and the good it has accomplished must not be measured alone by the number of men whom it may have influenced to choose distant fields of labor. Those who become pastors at home will be the better for the impulse they have received through the organization.

A STRIKING scene occurred recently in a Japanese city at a feast given by an old daimio in honor of his son's departure for England. The aristocracy of the city were present, and among them a scholarly man who had often conversed with our missionaries, but who was not recognized as connected with the Christians. When this man was called on for a speech he closed a graceful address by saying: "Our young friend is soon to leave us and go beyond the reach of our hands of love and comfort and support. In times of danger, of temptation, and of suffering we cannot succor him. We can only commit him to the tender care of the Great Creator of the universe, and the present is a fitting occasion for prayer in his behalf to the great and true God." Then closing his eyes and lifting his hands he offered to the Christian's God a brief, simple, and earnest petition for divine guidance in the young man's future. One who was present said: "I suppose those '*Amen people*' will be very happy when they hear of it." And they were.

THE Khedive of Egypt, in a recent interview with Mr. Phelps, the American Minister to Vienna, expressed his preference for American sympathy and coöperation over that which had been offered from other sources. Referring to American schools and colleges established in Egypt, and, he might have added, throughout the Turkish Empire, he said America gave much but asked nothing, while other nations asked everything and gave nothing. [See the daily papers of April 4.] Such generous recognition of the missionary work, and the unselfish object and aims of those engaged in it, is a sign of the times. This is not, however, the first time that the Egyptian government has shown its appreciation of such effort in its bearings on the material development and social elevation of the people. It is to be regretted that a like liberal spirit is not shown at Constantinople, and that the advisers of the Sultan fail to see that the work of the American missionaries, through the press and schools of every grade, is intimately connected with the material prosperity of the Empire.

MENTION was made last month of a revival at Jaffna College. A further brief report says that the Christian students have been greatly quickened, and that from twelve to fifteen new converts have been enrolled, one half of whom come from heathen families. Over fifty of the seventy-three students are now hopeful Christians. Several of these students during their vacation are engaging in evangelistic work at their own expense.

THE famine predicted in letters from Cesarea, Western Turkey, given in recent numbers of the *Herald*, has already come to the people of that region. A telegram received from that city April 4, calls for immediate help. The call has already been responded to, to some extent, but further aid is needed from the charitable. Funds for relief purposes may be sent to L. S. Ward, the Treasurer of the Board, who will forward at once whatever may be received.

As this number of the *Herald* is ready for the press, letters have reached us from our West African mission at Bailunda. The news is of a hopeful character and will be given in our next issue.

“How can I interest the boys?” is an inquiry often made. Here is one way. Bring the Missionary Concert Exercises into the regular school programme, once in three months, and let everybody take hold, boys and girls, young men and maidens, fathers and mothers too, all together, just as God has set the children of men, *in families*. Out of this general interest will come a demand for special Bands, which will be all the more easily recruited and handled for the wider sympathy awakened. Bands will educate the select few, and call them out. Would that there were ten times as many; but withal, let us have the schools as such. The small churches as well as the large, can try this. Bands thrive only where there are individuals of tact to lead them; but every live church has its Sunday-school already organized. Get the boys, by taking the school into the heart of this missionary work. Send for Sunday-school Concert Exercises, Nos. I., II., and III., and try them.

## A VETERAN RETURNING TO HIS POST.

JUST thirty years ago, Rev. Albert A. Sturges and wife sailed for Micronesia to join Mr. and Mrs. Snow, and Dr. and Mrs. Gulick, who had but a few months before commenced a mission among those far-off islands. Two years ago, failing health compelled Mr. and Mrs. Sturges to return to the United States, and there was fear that they would not be able to resume labor on the islands where they had witnessed so many victories won by the gospel they had preached. But, somewhat to the surprise of Mr. Sturges and his friends, this season of rest in his native land has restored his physical vigor to such a degree that the physicians pronounce him able to go back to Micronesia and resume labor. It is not deemed expedient for Mrs. Sturges to accompany her husband, and yet these veteran missionaries, who might regard themselves as entitled to an honorable discharge from service, have united in requesting that Mr. Sturges be allowed to rejoin the mission for a few more years of labor, while Mrs. Sturges remains in the United States. In view of the great experience of Mr. Sturges and the invaluable service he would render, even were his stay to be quite short, the Prudential Committee has accepted the offer, and he is to return on the trip of the *Morning Star* in June next. Some of the thoughts expressed by this veteran missionary, in the correspondence connected with his resumption of work, will interest the readers of the *Herald*. He writes from Woodburn, Ill., March 1st:—

“Your favor informing me of your approval of my return to Micronesia came in due time, and made our hearts very happy. Please accept our thanks for this new expression of your confidence in us. We are very grateful to the Board that we have had such a long, and to us, very agreeable service, and that you are willing also to take into your service a favorite nephew [Rev. Mr. Houston, who goes with Mr. Sturges to Micronesia] and a daughter [Mrs. Crawford, of Guadalajara, Western Mexico], and now to return ‘the old soldier,’ as you are pleased to call me, to his post. I hope you will never see in any of us reason for regretting your kindnesses. My wife will tell you what she thinks about my going back. As Micronesia already owes much to the pluck and noble self-sacrifice of our wives, it will owe still more if I go back to finish up some important work we left unfinished. We think that our life’s work could be better rounded out by the return of one of us, even if the stay should not be long. Is n’t it wonderful how much these women can endure! Is it because they are so much fuller of Christ? What should we poor men do without our wives?”

In another letter Mr. Sturges says:—

“Oh, for youth back again, that I might go into a *new* missionary life. I am anticipating more than earthly pleasures in returning to our loving children in the far-off isles of the sea. Oh! these compensations to your missionaries; they are a thousand fold more, at least in our case, than the Master ever promised. True, the undertaking seems great, and the parting will be sad; but when the Saviour bids me go and the American Board has opened the door, and my family all consent, and the dear teachers I took from their homes on Ponape and left on the Mortlocks and Ruk, send their loving letters inquiring if I am not coming back, I feel strong and my heart bounds to be off! I hope the check to Paul’s over-joy will not be needed in my case. We who have been in your service for the Master in foreign lands alone know the delights of such a service.

Your happy and grateful missionary,

“A. A. STURGES.”

The prayers of all our readers will surely follow both the veteran who goes, and her who is willing to remain alone, that her husband may go. May more of us find that "joy of the Lord" which shall be our strength in all labors and sacrifices.

---

#### THE MASSACRE AT TAPITEUEA IN 1880.

THE readers of the *Missionary Herald* will recall various allusions made within the past year to the alleged misconduct of a native Hawaiian teacher in the employ of the Hawaiian Board at Tapiteuea, one of the Gilbert Islands. The *Herald* for February, 1881, contains Captain Bray's account of a battle which had been fought at Tapiteuea a few days before the *Morning Star* arrived at that island, September 17, 1880. The record there given shows that accusations made by certain traders against the Hawaiian missionaries were examined by those on board the *Star* at a public trial held in one of the churches, and that there was no evidence whatever to sustain the charges. It was known at that time that the traders accused the Hawaiians of complicity in the fight, and it was supposed at the Missionary Rooms, when the report came, that the examination covered these charges of complicity, and that they were then pronounced false. It now appears that, inasmuch as this complicity was only a vague rumor, the consideration of it was not entered upon at that time, and only written charges referring to other matters were investigated. As these proved to be false, little account was made of these other flying reports.

After a time the allegation that Nalimu and Kapu, the native Hawaiians, had incited the natives to battle took such shape that the Hawaiian Board appointed a committee, consisting of Rev. Mr. Taylor, of Apaiang, Captain Bray, and three native preachers, to examine into the matter. That examination could not be made until the next trip of the *Star*. As stated in the *Herald* for March last, a rumor had reached us that the report of this committee had implicated the Hawaiians. Since the letters printed in another part of this number were in type, the full report of the committee has come to hand and confirms the worst accounts.

The facts in the case, as brought out in this report, are most shocking. Nalimu, who during eleven years has been a teacher at Tapiteuea, and has hitherto borne a fair reputation, seems to have been suddenly possessed by an evil spirit, a spirit much like that actuating men in the early centuries, who thought to propagate Christianity by the sword. It appears that there were two parties on Tapiteuea, one professedly Christian and the other heathen. The heathen party did not wish to be taught, but chose to drink, and dance, and carouse. In the conflicts which were inevitable, passions were aroused, and, sad to say, this so called Christian teacher told the excited natives that it was their duty to fight the enemies of the Lord. They were nothing loath to enter upon the work of extermination, and Nalimu seems to have urged them on. The battle which followed was ferocious. Men, women, and children were indiscriminately slaughtered, to the number, some say, of 300, some of 600 or 700, and their bodies were then placed in a heap and burned.

The strange atrocity of this event does not consist in the numbers or the

character of those slaughtered, for such barbarous conflicts, with similar results, have repeatedly occurred on the islands of the Pacific. The horrible element in this case is, that this massacre was done under the eye and with the consent, at least, of one who, though born and trained amid rude and often barbarous people, yet called himself a Christian teacher. But the crime is his alone. No one, with the least fairness, can for an instant imagine that the missionary body sending forth this recreant native teacher has any share in the blame which rests upon him. Every Christian will repudiate the deed as a deed of darkness. The Hawaiian Board cannot, of course, deal with this man, who is thousands of miles distant, and where its government has no legal jurisdiction, as it would like to do, but it will seek to secure such righteous punishment as the nature of the case will admit of.

We make this full statement of this terrible affair because we were misled, by reports previously received, into a denial of the charge against Nalimu. All that we have said in defense of the *Morning Star* and of our American missionaries has been abundantly confirmed, but this Hawaiian teacher has proved himself a monster of depravity. We can only reflect, in view of the case, upon our Master's words: "It must needs be that offenses come, but woe to that man by whom the offense cometh."

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### SHALL THE NATIVE AGENCY BE CURTAILED?

[An extract from correspondence received at the Mission Rooms.]

"A CONSTANT reader of the *Herald* finds much food for reflection in the April number. On one page he reads that, since 1840, the number of ordained missionaries employed by the American Board has increased only eighteen per cent.; but that the native agency has, during the same period, increased about 1,400 per cent., from 122 to 1,717. Let it be noted that this must ever be one of the most encouraging features in the work of foreign missions.

"Turning to another page we read of retrenchment 'deemed necessary in view of the fact that the churches at home had not responded to the call for an advance of contributions.' And then follows this significant sentence: 'these reductions, of course, fell chiefly upon the native agency,'—one of the main dependencies for the extension of the kingdom in any foreign land, long occupied. It was, indeed, hoped that the native churches themselves would be aroused to prevent any disaster to the work among them; but after reading these letters from mission fields, of the sore straits to which they are reduced, and their giving out of poverty, one is prompted to inquire, Why put these unequal burdens upon the backs of these poor of other lands who at our hands have received the gospel? There is only one answer. It is due to the fact that 'the churches have not responded to the call for an advance of contributions.' Put the one thing over against the other, and then think how well able the churches are to meet this urgent need, and help to keep in the field every native helper that is worth keeping there at all. We saw some little reason for retrenchment when financial disaster was abroad in the land, but what shall be said of it in such a day as this? I count this one of the most humiliating facts that has come to light in many a

day, and take my share of the shame to myself. Let that native pastor at Broosa, the business of whose people has fallen off 90 *per cent.*, be assured that the school he speaks of need not be closed, and look to me for the 'special aid' necessary to keep it open.

"May these facts, as they go abroad, quicken the consciences of God's people, and turn their attention to their abused stewardship, that this policy may be speedily reversed."

---

#### MRS. SARAH E. PIERSON.

THIS young missionary, the wife of Rev. Isaac Pierson, of Pao-ting-fu, North China, died at that city on the 12th of January last. She was the daughter of Rev. E. Porter Dyer, of South Abington, Mass., and was born in Stowe, Mass., August 1, 1845. Graduating at Mt. Holyoke Seminary in 1866, she subsequently taught in Springfield, Ohio, and in Worcester and Cambridge, Massachusetts. Her purpose to become a missionary was formed while at Mt. Holyoke, but it was not until 1877, having been married to Mr. Pierson on the 10th of July in that year, that she entered upon the service to which she had devoted her life. Arriving at Pao-ting-fu November 16, 1877, she there spent five happy years in zealous and efficient labors. Rev. Dr. Blodget says of her: "She had unusual facility in acquiring the language, and made very rapid progress in her knowledge of it. She delighted to enter at once upon such work as she was able to perform, and early interested herself in the instruction of children and of the women who flocked in from various parts of the city to see the strangers living in their midst. Her assistance was very efficient in the medical work which occupies so much of the time of the missionaries."

Mrs. Pierson's sickness was long and painful. For seventy days alternate hopes and fears prevailed in the missionary circle that watched around her sick bed. Through these weary days she was sustained by a confident trust. "I have tried," she said, "to lead a Christian life and serve my Saviour;" and when the end came she fell asleep with assurances on her lips of the presence and love of her Redeemer. Her remains were taken to Tientsin for burial in the Christian cemetery. She leaves behind her two little children, too young to know their loss.

Dr. Peck, in sending information of Mrs. Pierson's death, remarks: "It is useless to multiply words to express our sense of bereavement in the taking of one so efficient and so beloved from the midst of a small band like ours, and our sympathies are keenly awakened for the stricken husband and sister and motherless children. We hope that other hands may be found ready to take up the missionary work which she loved."

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#### STATIONS OF THE AMERICAN BOARD.

IN response to repeated requests we give the following revised and enlarged table of the stations, and some of the prominent out-stations occupied by the Board, and their location, together with the pronunciation of the names. The

date of the commencement of missionary work in the several fields is given after the name of each mission. The distances are given in miles by the usually traveled route.

## ZULU MISSION. (1835.) SOUTHEASTERN AFRICA.

<i>Stations.</i>	<i>Pronunciation.</i>	<i>Distance in Miles.</i>
Amanzimtote (Adams) . . . . .	ah-mahn-zeem-to'-te . . . . .	22 S. W. of Durban.
Itafamasi . . . . .	ee-tah-fah-mah'-se . . . . .	30 N. W. of Durban.
Ifumi . . . . .	ee-foo'-me . . . . .	35 S. W. of Durban.
Inanda (Lindley) . . . . .	ee-nahn'-dah . . . . .	18 N. W. of Durban.
Indunduma . . . . .	een-doon-doo'-ma . . . . .	120 W. of Durban.
Mapumulo . . . . .	mah-poo-moo'-lo . . . . .	80 N. of Durban.
Umtwalumi . . . . .	oom-twah-loo'-me . . . . .	75 S. W. of Durban.
Umvoti (Groutville) . . . . .	oom-vo'-ty . . . . .	50 N. N. E. of Durban.
Umzumbi . . . . .	oom-zoom'-be . . . . .	88 S. W. of Durban.
Umzumduzi . . . . .	oom-soon-doo'-ze . . . . .	30 W. of N. of Durban.

## TOWARDS UMZILA'S COUNTRY.

Chiluwani . . . . .	chil'-oo-wan . . . . .	200 N. of Inhambane.
Inhambane . . . . .	in-ham-bah'-nee . . . . .	550 N. E. of Durban.
Umzila's . . . . .	oom-zee'-lah . . . . .	246 W. of Chiluwani.

## WEST CENTRAL AFRICAN MISSION. (1880.)

Bailunda . . . . .	by-loon'-dah . . . . .	200 E. of Benguela.
Bihé . . . . .	bee'-hay . . . . .	50 E. of Bailunda.
Benguela . . . . .	ben-gay'-lah . . . . .	860 S. of the Equator.

## SPANISH MISSION. (1872.)

Bilbao . . . . .	bil-bah'-o . . . . .	50 W. of San Sebastian.
San Sebastian . . . . .	san-see-bas'-te-yan' . . . . .	210 N. N. E. of Madrid.
Santander . . . . .	sahn-tahn-dair' . . . . .	95 W. of San Sebastian.
Zaragoza . . . . .	sah-ra-gos'-sa . . . . .	176 N. E. of Madrid.

## AUSTRIAN MISSION. (1872.)

Brünn . . . . .	brünn . . . . .	70 N. N. E. of Vienna.
Gratz . . . . .	grahts . . . . .	130 S. W. of Vienna.
Krabschitz . . . . .	krahb'-schits . . . . .	20 N. of Prague.
Prague . . . . .	prahg, or präig . . . . .	160 N. N. W. of Vienna.
Stupitz . . . . .	stoo'-pits . . . . .	12 E. of Prague.
Tabor . . . . .	tah'-bor . . . . .	50 S. of Prague.

## EUROPEAN TURKEY MISSION. (1858.)

Bansko . . . . .	bahn'-sko . . . . .	45 S. of Samokov.
Monastir . . . . .	mon-as-teer' . . . . .	400 W. of Constantinople.
Perlepe . . . . .	pree'-lep . . . . .	25 N. of Monastir.
Philippopolis . . . . .	phil-ip-op'-o-lis . . . . .	240 W. N. W. of Constantinople.
Samokov . . . . .	sam-o-köov' . . . . .	300 W. N. W. of Constantinople.
Sophia . . . . .	so-fee'-ah . . . . .	35 N. W. of Samokov.
Yamboul . . . . .	yam-bool . . . . .	100 E. N. E. of Philippopolis.

## WESTERN TURKEY MISSION. (1826.) (Smyrna, 1821. Malta, 1823.)

Aiden . . . . .	aī-din . . . . .	260 S. W. S. of Constantinople.
Amasia . . . . .	ah-mah'-sia . . . . .	100 N. W. of Sivas.
Angora . . . . .	an-go'-rah . . . . .	180 N. W. of Cesarea.
Baghchijik, or Bardezag . . . . .	bagh-che-jik', or bar-de-zag' . . . . .	50 E. S. E. of Constantinople.



Broosa . . . . .	broo'-sa . . . . .	57 S. S. E. of Constantinople.
Cesarea . . . . .	ses-a-ree'-a . . . . .	370 E. S. E. of Constantinople.
Constantinople . . . . .	kon-stan-te-nō'-pl.	
Manisa . . . . .	man-e-sah' . . . . .	200 S. W. of Constantinople.
Marsovan . . . . .	mar-so-vahn' . . . . .	350 E. of Constantinople.
Nicomedia . . . . .	nick-o-me'-dia . . . . .	55 E. S. E. of Constantinople.
Rodosto . . . . .	ro-dōs-to' . . . . .	80 W. of Constantinople.
Samsoon . . . . .	sam-soon' . . . . .	400 E. of Constantinople.
Sivas . . . . .	se-vahs' . . . . .	400 S. of E. of Constantinople.
Smyrna . . . . .	smyr'-na . . . . .	200 S. W. of Constantinople.
Tocat . . . . .	to-cat' . . . . .	60 N. N. W. of Sivas.

## CENTRAL TURKEY MISSION. (1847.)

Adana . . . . .	ah'-da-nah. . . . .	100 S. W. of Marash.
Aintab . . . . .	in-tab' . . . . .	90 E. N. E. of Alexandretta.
Aleppo . . . . .	a-lep'-po . . . . .	90 S. E. of Alexandretta.
Antioch . . . . .	an'-te-ok . . . . .	30 S. of Alexandretta.
Hadjin . . . . .	had'-jeen . . . . .	60 N. W. of Marash.
Marash . . . . .	mah-rash' . . . . .	100 N. E. of Alexandretta.
Oorfa . . . . .	oor'-fah . . . . .	80 E. of Aintab.

## EASTERN TURKEY MISSION. (1836 at Trebizond.)

Arabkir . . . . .	ar-ab-keer' . . . . .	50 N. W. of Harpoot.
Bitlis . . . . .	bit-lis' . . . . .	325 S. E. of Trebizond.
Diarbekir . . . . .	dee-ar-bēkr' . . . . .	90 S. E. of Harpoot.
Erzingan . . . . .	er-zin-gahn' . . . . .	96 W. of Erzroom.
Erzroom . . . . .	erz-room' . . . . .	171 S. E. of Trebizond.
Harpoot . . . . .	har-poot' . . . . .	280 S. E. of Samsoon.
Kars . . . . .	kars . . . . .	108 N. E. of Erzroom.
Mardin . . . . .	mar-deen' . . . . .	280 E. N. E. of Alexandretta.
Midyat . . . . .	meed-yat' . . . . .	50 E. N. E. of Mardin.
Moosh . . . . .	moosh . . . . .	36 N. W. of Bitlis.
Mosul . . . . .	mo-sool' . . . . .	160 S. E. of Mardin.
Redwan . . . . .	red'-wan . . . . .	160 S. E. of Harpoot.
Trebizond . . . . .	treb-e-zond' . . . . .	640 E. of Constantinople.
Van . . . . .	vahn . . . . .	350 S. E. of Trebizond.

## MARATHA MISSION. (1813.)

Ahmednagar . . . . .	ah-med-nug'-ur . . . . .	190 E. of Bombay.
Bombay . . . . .	bom-bay'.	
Mahabaleshwar . . . . .	mah-ha-bal-esh'-war . . . . .	26 N. W. of Satara.
Panchgani . . . . .	panch-gun'ne . . . . .	20 N. W. of Satara.
Puna . . . . .	poo'-nah . . . . .	120 E. S. E. of Bombay.
Rahuri . . . . .	rah-hoo'-re . . . . .	22 N. W. of Ahmednagar.
Satara . . . . .	sat-tah'-rah . . . . .	120 S. E. of Bombay.
Sholapur . . . . .	sho-lah-poor' . . . . .	280 E. S. E. of Bombay.
Sirur . . . . .	sī-roor' . . . . .	32 S. W. of Ahmednagar.
Wadale . . . . .	wud-ah'-le . . . . .	26 N. E. of Ahmednagar.
Wai . . . . .	wah'-e . . . . .	20 N. of Satara.

## MADURA MISSION. (1834.)

Battalagundu . . . . .	bat'-ta-la-noon'-doo . . . . .	32 N. W. of Madura.
Dindigul . . . . .	din'-de-gul . . . . .	38 N. N. W. of Madura.
Madura . . . . .	mad'-yu-ra . . . . .	270 S. W. of Madras.
Mana Madura . . . . .	mah'-nah mad'-yu-ra . . . . .	30 S. E. of Madura.
Mandapasalai . . . . .	mun'-da-pa-sah'-le . . . . .	40 S. S. E. of Madura.
Melur . . . . .	mail'-oor . . . . .	18 N. E. of Madura.

Pasumalai . . . . .	pus'-u-mah-le . . . . .	3 S. W. of Madura.
Periakulam . . . . .	per-i-a-koo'-lum . . . . .	45 W. N. W. of Madura.
Pulney . . . . .	pul'-ney . . . . .	70 N. W. of Madura.
Tirumangalam . . . . .	tir-oo-mun'-ga-lum . . . . .	12 S. W. of Madura.
Tirupuvanam . . . . .	tir-oo-poo'-va-num . . . . .	12 S. E. of Madura.

## CEYLON MISSION. (Jaffna.) (1816.)

Batticotta . . . . .	bat-ty-kot'-ta.
Chavagacherry . . . . .	chav'-a-ga-cher-ray.
Manepy . . . . .	man'-e-pai.
Oodoopitty . . . . .	oo'-doo-pit-ty.
Oodooville . . . . .	oo'-doo-vill.
Panditeripo . . . . .	pan'-de-ter-i-po.
Tillipally . . . . .	til'-le-pal-ly.

## FOOCHOW MISSION. (1847.)

Foochow . . . . .	foo-chow'.	
Nantai . . . . .	nan-ti' . . . . .	Suburb of Foochow.
Shau-wu . . . . .	shou-woo' . . . . .	150 N. W. of Foochow.

## NORTH CHINA MISSION. (At Shanghai, 1854; Tientsin, 1860.)

Kalgan . . . . .	kal'-gan . . . . .	125 N. W. of Peking.
Paoting-fu . . . . .	pow-ting-foo . . . . .	100 S. W. of Peking.
Peking . . . . .	pe-king'.	
Shih-chia-tang . . . . .	shi-chia-tang . . . . .	220 S. of Peking.
Shui-chuan . . . . .	shwā chu-an . . . . .	25 S. E. of Kalgan.
Ti-chi . . . . .	tee-chee . . . . .	200 S. of Peking.
Tientsin . . . . .	tyen-tsin . . . . .	80 S. E. of Peking.
Tungcho . . . . .	toong-chow . . . . .	12 E. of Peking.
Yu-cho . . . . .	yu-chow . . . . .	125 W. of Peking.

## JAPAN MISSION. (1869.)

[The accent on these Japanese names, though indicated below, is very slight.]

Akashi . . . . .	ah-kah'-shi . . . . .	12 W. of Kobe.
Annaka . . . . .	an-nah'-ka . . . . .	80 N. W. of Tokio.
Fukuoka . . . . .	foo-koo-o'-ka . . . . .	300 W. by S. of Kobe.
Hikone . . . . .	he-ko'-nay . . . . .	50 N. E. of Kioto.
Hiogo . . . . .	he-o'-go . . . . .	Adjoining Kobe.
Imabari . . . . .	ee-mah-bah'-re . . . . .	200 S. S. W. of Kobe.
Kioto . . . . .	ke-o'-to . . . . .	225 W. S. W. of Tokio.
Kobe . . . . .	ko'-báy . . . . .	40 S. W. of Kioto.
Kumamoto . . . . .	koo-mah-mo'-to . . . . .	300 W. S. W. of Kobe.
Okayama . . . . .	o-kai-yah'-ma . . . . .	100 W. of Kobe.
Osaka . . . . .	o-sa'-ka . . . . .	20 E. of Kobe.
Sanda . . . . .	sahn'-dah . . . . .	20 N. of Kobe.
Tokio, or Yedo . . . . .	to-ke'-o . . . . .	10 N. N. E. of Yokohama.
Yokohama . . . . .	yo-ko-hah'-ma.	

## MICRONESIA MISSION. (1852.)

Apaiang . . . . .	ap-py-ahng' . . . . .	5,000 S. W. of San Francisco.
Ebon . . . . .	ay-bone' . . . . .	350 N. W. of Apaiang.
Kusaie . . . . .	koo-sy'-ay . . . . .	700 W. N. W. of Apaiang.
Ponape . . . . .	po'-nah-pay . . . . .	1,000 W. N. W. of Apaiang.
Mortlock Islands . . . . .		300 W. S. W. of Ponape.

## DAKOTA MISSION. (1835.)

Devil's Lake . . . . .		140 E. of Fort Berthold.
Fort Berthold (Dakota) . . . . .		450 W. N. W. of St. Paul.

Fort Sully . . . . .	350 W. of St. Paul.
Santee Agency (Nebraska) . . . . .	275 S. W. of St. Paul.
Sissiton Agency (Dakota) . . . . .	180 W. of St. Paul.
Standing Rock . . . . .	150 N. of Fort Sully.

## WESTERN MEXICO MISSION. (1872.)

Chihuahua . . . . .	che-wah'-wah. . . . .	250 S. of El Paso.
Guadalajara . . . . .	gwah-da-la-hah'-ra. . . . .	275 N. N. W. of Mexico.

## LETTERS FROM THE MISSIONS.

*Maratha Mission.*

## HOSTILITY TO CHRISTIANITY.

MR. ROBERT A. HUME writes from Ahmednagar, February 19:—

"It often seems to me as if our greatest obstacles at present were caused by those who bear the Christian name. Many of the English authorities and editors have no faith in the spread of Christianity, and apparently not in Christianity. This is made public, and has great influence on the natives. They think that if those born in Christian countries have no faith in Christianity or its spread, the missionaries must be simply narrow-minded fanatics. Then, too, the native papers abound with quotations from foreign papers describing bad things there. The recent persecution of Jews in Russia will be blazoned abroad as the fruit of Christianity in Russia.

"Meanwhile there is a temporary revival of Hinduism. The immorality of educated and entirely irreligious Hindus is startling a good many, and making them see the necessity of some religious principles. From national pride, and from aversion to Christianity, they are trying to find some reformed Hinduism around which to rally. But as they will find that primitive Hinduism was simply nature worship, this effort must fail. It is one necessary phase of the great struggle. I wish that our Christian community were more spiritual minded and zealous. But the Master's word is, 'First the blade,' etc., and we must not be cast down.

"The present Imperial Government of India is very anxious to decentralize authority, and to lead the people to do more

and more for themselves in every way. At present an influential educational Commission is sitting at Calcutta, to see how private agencies may be induced to undertake more and more of the responsibility for education, and especially for primary education. The rules for grants-in-aid to private schools are sure to be made more attractive. There will be an open door for missions hereafter. If we take the opportunity, we may meet the wants of the people, and have considerable pecuniary assistance from government. If the mission asks liberal allowances for educational work next year in order to make the most of this new opportunity, I hope the Prudential Committee will give them to us.

"The inscriptions on the walls of the two middle houses of the row of dormitories are, on one 'Built by the Professors and Students of Hartford Theological Seminary,' and on the other 'Built by the Professors and Students of Andover Theological Seminary.'"

## REV. JOSEPH COOK'S VISIT.

Dr. Bissell, in a letter dated Ahmednagar, February 1, says:—

"Last week we were favored with a visit and lecture from Rev. Joseph Cook, which we greatly enjoyed, and I trust it did us and others much good. Having finished his course of lectures in Bombay and Poona, he consented to stop here one day on his way to Northern India. The lecture here was well attended, many of the European residents, as well as most of the English-speaking natives, being present. By invitation of the head master, it was delivered in the Government High-

School building. The subject was the 'Insufficiency of Rationalism.' As is usual, he held the close attention of his audience for an hour and a half. We are thankful for his visit to this part of India. He has dealt some heavy blows at skepticism, rationalism, spiritualism, theosophy, and the like, which cannot fail to help the truth. There is a stir in the enemy's camp, which is a sure sign that some of them have been hit.

"Mr. Cook also met our native Christian community in the chapel, and spoke to them words of encouragement and hope. Although his stay was so short, we feel that it was worth much to us."

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### Madura Mission.

THE Annual Report of this mission has been received, and furnishes a full and able review of missionary operations within the district during the year 1881. The Report introduces extracts from the several station Reports furnished by the different missionaries. From the manuscript, which, if printed in full, would occupy not less than twenty-five pages of the *Herald*, only extracts can be given. It first refers to

#### THE FIELD.

"We occupy a district of not less than 8,000 square miles, with a population of nearly 2,000,000 souls, all accessible to the preaching of the gospel. We have ten missionaries on the ground, giving on an average about 800 square miles to each man to be traveled over to reach all the people. Were it not that we have already trained a valuable corps of native assistants, and are still training others, the district would be very inadequately manned.

"The climate, for India, is very good, and the proximity of the district to the much more invigorating climate of the Pulney Hills makes it a comfortable residence. The South Indian Railway, which runs through the district, connects us with the sea on the south, and the whole wide world on the north. The extensive system of government schools for the

higher classes, and grants-in-aid to all schools that attain a certain standard, have brought a fair education within the reach of large numbers of the people. These things cannot fail to leave their impress upon the rising generation.

"The material prosperity of the district during the past year has been marked by the extension of trade on every side, the erection of large and costly dwellings, the more elaborate display at the festivals, and the immense sums expended in building new temples and shrines, and in rebuilding old ones. More than \$42,000 are being spent on one of the temples in Pulney, all raised by the heathen Shanars, the same caste from which so many Christians have been gathered in Tinnevely and Travancore. On the lower Pulneys some of the recently-built dwellings of the native coffee-planters are large brick structures that make a village present more the appearance of civilization than anything seen before. All of these things indicate that the native mind is waking up. The railway, as one remarks, keeps the question of caste well before the minds of the people, and they have been overheard to say, 'Everything is making us all of one caste.'"

#### THE ATTITUDE OF THE PEOPLE.

"In some instances the attitude of the people towards Christianity seems increasingly favorable. Wealthy heathen men have contributed towards our church-buildings, and open opposition is seldom met with by either the missionaries or their agents. Mr. John S. Chandler says that 'in the early part of the year a pastor and a catechist were pelted in the streets by men who now attend service with the Christians whom they were wont to despise.' But after all, though the people appear so friendly to us, and show so much respect to Christian men of character and education, yet *indifference* is the word that better expresses the attitude of the mass of the people towards Christianity. It seems easier for the people to imitate the vices than the virtues of Europeans. Caste lifts a huge barrier against the cultivation of social virtues, fellowship, and brotherly love. But it is no barrier against,

gambling with cards, buying lottery-tickets, and patronizing the liquor shops. It is sad to see how much these things are increasing not only in the large towns, but also in the villages. Perpetual vigilance will be necessary to keep these sins from creeping into the ranks of our Christian adherents and mission agents.

“These are among the obstacles in the way of the people becoming Christians. There are others whose name is legion. There are certain things peculiar to this country, such as caste and slavery to custom. Caste may be the root, but among its vigorous branches are the ignorance and degradation of the women, the grossly erroneous views of the marriage relation, and the thought of some that Christianity is a religion for only the poor and degraded. But one of the greatest obstacles, as Mr. Rendall observes, ‘is the lack of real piety and earnestness among professing Christians, the lack of power in the native churches.’

“Persecution to the death does not exist in India. But the thousand petty annoyances, repressions, unjust accusations, and ingenious methods to which heathen relatives often resort to turn converts from any good purpose, are a more effectual hindrance to a reception of the gospel than severe persecution. Mr. J. S. Chandler gives a few specimen cases: ‘The only Christian in his village lost by death his little boy, whereupon the members of his own family joined with others in reproaching him to such an extent that he started off to forsake his home, but was called back. Another married his son to a girl who left her heathen relatives for the sake of being a Christian, and was hooted at in the street and ostracised in the village. An elderly, faithful Christian widow was shut out of doors by her high-caste heathen relatives: the village magistrate took pity on her and received her into his own house.’ Such instances could be multiplied, and yet these churches are increasing in numbers, in character, and Christian manliness. Their contributions to the support of their pastors and other benevolent objects are considerably in advance of the last year. There are scores of members of such character and stand-

ing that in the absence of the pastors and catechists they conduct the services on the Sabbath with profit to the congregations.”

#### THE FORCES AT WORK.

*The Missionaries.* — “It speaks well for the climate of the Madura district that five of the missionaries and three of their wives came to the country more than a third of a century ago, and have outlived a generation in India. No other mission in India can show such a record of the longevity of its members. All with one exception are now enjoying comfortable health.”

*Native Pastors.* — “The fifteen pastors are actively engaged in their work. Two of them have been deeply afflicted, their wives having been taken away by death, leaving their large families sadly bereaved. All report additions to their churches. Most of these pastors are spoken of as faithful and efficient men, and we trust others may be raised up and introduced to the pastoral work before many years pass.”

*Catechists.* — “The number of our catechists has been increased during the year by eighteen, and the character and standing of this body of *one hundred and fifty-three native laborers* has advanced somewhat, though it is not yet all that we desire in respect to mental and spiritual attainments. More than half of them are fairly educated men, and all are believed to be doing a good work.

“The time has not yet come when the people will not require considerable aid in the support of catechists and school-masters. The number can be reduced by dismissing them, and the work curtailed. But we have pleasing evidence from all parts of the mission of the general faithfulness and efficiency of our catechists, and they should be kept on.

“At the monthly meetings held for two, and sometimes for three, days, the missionary performs the duties of three or four theological professors, drilling his agents in homiletics, Biblical interpretation, church history and polity, and pastoral theology. But his chief object is to stimulate practical piety and experimental religion, also to receive careful reports of their work

during the month, and of the condition of their congregations and schools. Prayer meetings interspersed with singing are held, and at some of the stations preaching to the heathen in large companies occupies one evening. It is believed that the meetings are very profitable. Opportunities are afforded for discovering any marked failures in duty, and for excluding those who prove themselves unworthy to hold the position of catechists."

*Teachers.* — "We have in employment 180 school-masters and 48 school-mistresses. Nearly all of these are Christian men and women.

"All of the schools are Christian schools, and an hour or more each day is spent in Bible instruction. Our ultimate aim is the evangelization of the people, and these schools enable us to reach a much larger and better class of boys than we otherwise could do. This is especially true in the larger towns. Many of these teachers also do the work of catechists as well, conducting daily religious services, and as they have time, preaching in the streets to heathen. Our teachers are very important helpers in our work, and could not well be dispensed with."

*The Churches.* — "There have been added to our 34 churches by profession during the year 298. But losses by death and defection have reduced our gain to 225. We are thankful for this gain, and our prayer is that during the coming year the Lord may 'add to the church daily such as shall be saved.'

"Four of these churches are self-supporting, receiving no aid from the Native Evangelical Society. Most of the others are reported as prosperous. Only in a few of the smaller ones has the number slightly decreased. Our church members being largely gathered from the poorer classes, and progress in anything being foreign to their ideas, it is difficult to secure much advance in the matter of self-support. As one observes of the natives generally, 'Their motto seems to be, whatever *has been* is right.' Aptitude for self-support and self-government is a plant of slow growth here. The Tamil people are far more ready to be helped than to help others, to be reformed than to reform."

*Congregations.* — "The number of congregations remains the same as last year. There have been 267 additions, and a loss of 246. This can easily be accounted for. Many have died, and others brought in by the pressure of the famine whose hearts we could not know, have shown by their subsequent conduct that worldly considerations alone actuated them. Failing of these they see no further reason for remaining with us.

"It is difficult to discipline recreant members of our congregations except by dropping them from our lists, and very often their attachment to us is not strong enough to make them dread this. One man alleged as his reason for leaving us, that we constantly preached against lying, and he could not possibly obtain a livelihood without lying to his employer. Another mentioned still another of the commandments. Indeed the ten commandments stand as squarely against the accession of many of these Hindus, as the angel stood against Balaam."

*Itineracies.* — "This department of our work has been more vigorously carried on this year than last. Nearly twice the number of hearers are reported, namely, 129,605. With the large numbers who hear the gospel from the catechists in their customary rounds among the people, it is quite safe to say that more than 300,000 people of this district have heard of Christ and his gospel during the past year. Though fatiguing and wearisome to the flesh, this is a very delightful and hopeful work, and all concur in the opinion that it should be pushed with vigor the coming year. The only drawback is the want of means for following up any good impressions that may be made."

"Mr. Herrick gives his method of working when on the itineracy with his tent. He says: 'At dawn of day, or a little before, call all together to seek by a short prayer God's blessing upon the work about to be done. All then go forth in companies of two or three to villages designated for each company within a proper distance, returning before the heat becomes too severe; take a little time for food, rest, and private devotion. Then all meet to hear reports from each com-

pany of work done in the morning, read a passage of Scripture together, and unite in prayer. Early in the afternoon meet again as in the morning, and again go forth to preach. Returning at dark, take food, and again assemble, and after reports, let one of the helpers before designated read and expound a passage of Scripture, closing the meeting with prayer. Singing is, of course, a part of the exercises of each meeting. On the Sabbath fewer villages and those nearer are visited in the early morning, and a longer and more formal meeting is held at midday, when I usually preach."

The section of the report which refers at length to the work for the women will be given in *Life and Light*.

#### THE EDUCATIONAL WORK.

"*The Pasumalai Seminary*.—Mr. Washburn reports that 108 students have attended the various classes of the seminary within the year, averaging a daily attendance of 94. The theological and training classes numbered 13, and the high-school department 95; 32 were Hindus, the other 63 Christian scholars coming from all the station districts of the mission, and from other Zillahs. The necessity that our school should be a boarding-school is apparent in this, that there is no other in an area of 6,000 square miles except the two high schools in Madura town.

"Our Christian pupils come from every part of this area, Madura town furnishing no more than four, and no other one town or village more than three."

"*Boys' Boarding-schools*.—There has been during the year a slight falling off in the number of pupils in our boarding-schools, but in other respects a decided increase; more religious feeling has been manifested in some of the schools, and a much increased interest in the study of the Bible, owing doubtless to the examinations of the 'Bible Union.' Mr. Jones, in speaking of his school, says, 'It is one of our chief comforts, and gives us an excellent opportunity of exerting a powerful influence over those who are hereafter to be the main-stay of our congregations and churches. No work gives more encouragement and hope.'"

"*Station Day-schools and Village-schools*.—The condition of these schools depends much upon their locality. In the large towns there is such a desire for education that large schools may be gathered, especially Anglo-vernacular schools. School fees are readily given. But in smaller villages, where there are very few, if any, who are able to read, or who know anything of the advantages of an education, though they become Christian adherents, it is very difficult to persuade them to send their children regularly to school, and still more difficult to induce them to pay fees."

Various girls' schools are also reported by Mrs. Capron, Mrs. Chester, and Mrs. Chandler, some of them for Hindu girls, but these reports will be given in *Life and Light*.

#### CONTRIBUTIONS.

"In respect to contributions for mission purposes there has been a substantial gain during the year. In a few stations there has been a loss, but it is more than made up by the gain in others. \$2,142 have been given, which is \$97.44 in advance of last year. But without some pressure upon those whom we employ, all this would not have been received. There are isolated instances of a man, having no pecuniary connection with the mission, giving a tenth of his crop. Mr. Howland mentions one man as having given \$20, and a Christian woman who has given all her property, house and jewels, to the amount of \$22, reserving only the right to live in the house the remainder of her days, and then be buried in a coffin in a Christian way."

#### PUBLICATION AND MEDICAL WORK.

"In the sale and distribution of books and tracts we have fallen slightly behind the last year, though many more Bibles and Testaments have been sold, and the sales of the Bible-Society colporters this year have greatly increased. Twenty years ago it was our custom to give all kinds of tracts and portions of Scripture freely. But we now receive a price for all except fly-leaves and small tracts without covers. This plan, we believe, results in more good, as the people are not likely to value very highly things that cost them nothing.

Still we should not refuse a tract or a portion of Scripture to one who was unable to buy, and yet seemed a sincere inquirer after the truth.

“Of the medical work Dr. Chester reports ‘that the year under review has not been an eventful one in our dispensary. The total number of new cases treated in the Madura Mission and Dindigul dispensaries has been 20,833; of old and new cases together, 46,177.’”

#### CONCLUSION.

“It will appear from this report that real progress has been made. The missionary machinery necessary to carry on our work more efficiently and successfully is all in good working order. We have schools of every grade, offering a fair education to every class. We have mission helpers already trained and in the work, and many more in a course of training. We have already put portions of God’s Word into the hands of thousands who can read, and have the means of supplying thousands more. The gospel chariot is moving. But our great want now is ‘the Spirit of the living creature in the wheels.’ May he whose voice is as the sound of many waters, and whose countenance is as the sun shining in his strength, come among us, and we shall see triumphs that are revealed to us only in the prophecies and promises of God’s Word. ‘Even so, come, Lord Jesus.’”

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#### *Foochow Mission — China.*

##### ENCOURAGING NEWS FROM SHAU-WU.

A MOST cheering letter has been received from Mr. Hartwell, dated Foochow, January 2, reporting a missionary visit to Shau-wu, the station which has until recently been occupied by Dr. and Mrs. Whitney and Mr. and Mrs. Walker. Dr. Whitney is now at Foochow as the successor of Dr. Osgood, and Mr. and Mrs. Walker are taking a much needed rest in this country. Mr. Hartwell writes:—

“Dr. Whitney, Mrs. Hartwell, and myself left for Shau-wu on the 25th of October, and reached home on the evening of December 7. We were thus absent forty-

four days, of which time only twenty-one days and nights were spent on shore. We were sorry to see the sad destruction caused by the unprecedented flood of last August on the Shau-wu branch of the river. As Dr. Whitney and myself sold books and tracts in the villages along the river, we found them rebuilding their demolished walls, and trying to repair their dwellings as best they could. At Shau-wu, the flood was reported as two or three feet higher than ever heard of before; and on our mission premises, which had been regarded as above all danger from floods, we found that over two hundred feet of earth-walls had fallen. These had destroyed the chapel, book-room, and three rooms for servants, and made the preacher’s residence uninhabitable. We were at a loss to know what to do about rebuilding, as no missionary could be on the ground for a year, and some changes seemed necessary. We therefore arranged to repair the walls, and turned Mr. Walker’s house temporarily into a church and residence for the preacher. The helper’s former residence we repaired for a book-shop and bookseller’s residence.

“We were glad to find a good state of things in the spiritual work there. The Christians for the most part were earnest and united; there were some twelve inquirers, of whom four were received to the church during the visit. Perhaps these deserve a particular notice.

“One was a literary graduate of the first degree, who had formerly been employed by Dr. Whitney to teach him the language. He is a very modest man, and the second literary man who has been received to the church there. I may say, in passing, that the literary men at Shau-wu are generally much less proud than those at Foochow, and the common people also are much more mild than with us here. I found many customs quite different from those of our Foochow people, so that they seemed almost as if of another nation.

“A second man baptized was a native physician of much repute, who got his first knowledge from books in Dr. Whitney’s study, at which he began to call some three years ago. He is a peculiarly quiet and careful man, and seems to have



great faith in prayer. He reported some three cases as occurring the past year, which he was inclined to regard as almost or quite faith-cures. This doctor reported that at the time we were at Shau-wu nearly twenty persons were meeting with him on the Sabbath for worship. We were sorry not to be able to visit the place where this physician lived, but our limited time, and the things needing our attention at Shau-wu, forbade our doing so. None of the helpers even had visited the place. We shall look with much interest to see what will result from this movement in this village. The other two men baptized were laboring men, but young men of intelligence and character. One came thirty miles to be received to the church, as his home is that distance from Shau-wu."

#### EFFICIENT NATIVE HELPERS.

"I was much pleased with the preacher at Shau-wu. He is a man of marked ability. He plays the melodeon at worship, and leads the singing, which is much better than what we have at our country chapels about Foochow. This comes from Mr. Walker's instruction of the converts. The helper, too, can preach in at least five different languages, all of which are useful in the work at that place. He seemed to be doing well in the absence of Mr. Walker.

"I am glad to say also that I was much pleased with the manifest evidence of God's blessing on the labors of all the brethren who have lived at Shau-wu. A noble work has been done, and the work is now advancing. I was much pleased with the young preacher who is stationed at Tsiangloh. He was a former servant of Mr. and Mrs. Blakely. He is an intelligent and promising man, a native of Shau-wu, and can speak some six or eight languages and dialects. We dismissed one helper that Mr. Walker had left at Yangkan, as he proved to be unworthy. He was a Shau-wu man, and of the literary class. One member at Tsiangloh had gone back to his opium smoking, and had to be cut off from the church."

#### SEED GROWING IN SECRET.

"Besides the work above mentioned as springing up in connection with the native

doctor's labors, who was located about fifteen miles below Shau-wu, and four in from the river, we found another case of special interest, of which none of our helpers were aware, at a place about twelve miles below Shau-wu, on the opposite side of the river. A member of the Yangkan church went to Tsiangloh some three or four years since, and after a year or so some scandal arose from his earnestness in trying to do good, as it appears, and he left the place. No one knew where he had gone, but it was supposed that he had returned to his native place in the southwest part of the province. But as Dr. Whitney and myself landed to sell books, the morning before reaching Shau-wu, a man told Dr. Walker that they had the same religion in their village, and it turned out that this church member, of whose whereabouts no one knew, had been living in this place for nearly two years, had supported himself by farming, and had been teaching the truth. They had a room set apart, as they said, for a chapel, where, they reported, some ten or more persons meet for worship on the Sabbath. They had a Sabbath calendar sheet, which they had procured by purchase at our Shau-wu chapel, though the helper there had heard nothing of the call. We were only able to stop a short time here, but it seems as if a genuine work may be springing up at the place. We invited the member to come to Shau-wu during our visit, but he failed to do so, and we were unable to arrange a call there on our return down the river.

"I was interested also in a professed inquirer at Tsiangloh, who was stopping temporarily near the chapel, hoping that Dr. Whitney could do something to cure his insane son. He lived a number of miles away, but had bought a book at the chapel a year and a half before. This so convinced him of the truth, as he says, that he began to observe the Sabbath. The father was disappointed that Dr. Walker could not promise to cure his son. But the case is interesting as showing that all the books we sell and distribute are not devoid of good result."

#### THE GENERAL OUTLOOK.

"I may say that this tour in the up-

river region was very encouraging to me as to the future prospects of our work in that region. The people are very different from our Foochow people, and apparently more easily influenced by men who can speak their languages. The only drawback is the malaria, of which so much has been said. Since going over the ground I am inclined to think that Swin-chang would be the better location for the foreign missionaries. Swin-chang is nearer Foochow, and will give us naturally a more convenient base to work a larger field. Perhaps Shau-wu would have the advantage so far as the local language is concerned, but all the region is a fearful field in respect to the variety of languages required.

"The rebels, twenty-five years ago, devastated the whole region sadly, and the mixture of present settlers is very great. At Shau-wu four languages are necessary to reach the mass of the people, and at Tsiangloh and Yangkan even more are needed. The Swin-chang colloquial is unintelligible to the Shau-wu people. Then the moral influence of the rebellion has been evil, but the people are more accessible. No one disputes the preacher anywhere in that region excepting men from Foochow, or from some place along the coast."

#### North China Mission.

A LETTER from Mr. Noble, of Peking, January 12, contains the following items of special interest:—

"The press has been running at its utmost the entire year, with a force of fourteen men in constant employment. I have just finished an edition of three thousand copies of Dr. Philip Schaff's Catechism, translated by Dr. Blodget, and have in press a large geography, the work of Mr. Chapin, of Tung-cho. Mr. Sheffield, also, has nearly ready a large "Universal History," which I hope soon to have in press. There are also waiting several small tracts which I hope to have in the press before long.

"Mr. Ament has baptized eleven persons the past year, and we have here a number of promising young men belong-

ing to the literary class (hsin tsai), who are studying the doctrine under Mr. Ament's instruction. Pray with us that the truth may find lodgment in their hearts. They are men of influence in their several localities."

#### Japan Mission.

##### NEW OUT-STATIONS. A CHRISTIAN BURIAL.

MR. PETTEE writes from Okayama, January 28:—

"On his return from a recent trip to Kiushiu, Dr. Berry, in company with Mr. Ise, stopped at a small city, Sakaide, over on Shikoku. Their purpose was to visit a man of some wealth who has become an enthusiastic admirer of the foreign religion, and perhaps a true believer, through seeing its fruits here in our city. They received a warm welcome; the man gathered his friends from far and near for a preaching service. A little company of Bible students was organized, and the promise was given of regular money contributions to the Imabari church for the Home Mission Society in view of occasional visits, and other help from native and foreign Christians.

"After long waiting a man has been found for Kasaoka, a town near the western boundary of our province, and regular work in that out-station began last week, with Mr. Kanamori present to counsel and inspire.

"Okayama has just seen a man buried as a Christian should be. No heathen element entered into the service. A wondering city looked on in amazement to see so large and goodly a company follow a poor paralytic to his grave. Heathen prejudice and superstition, especially when backed by law and jealously guarded by a watchful priesthood, linger longer over an open grave than anywhere else in the land. Even men of high rank, large attainments, and liberal thought, who have far outgrown the heathen creeds in their effect on the living, must bury their dead by its rites. So we feel that a long step forward has been taken at the grave of Kudzuhara the paralytic."

## ORDINATION OF PASTORS.

Miss Gulick writes from Kobe, February 6, of the ordination of a native pastor over the Tamondori church of that city, and of a similar service at Akashi: —

“Mr. Atkinson’s plan for returning to America for much needed rest made the churches feel the urgent need of pastors of their own. The Akashi church selected one of their own number, a farmer’s boy, who united with the church a little more than two years ago. He was fond of study, and had made considerable progress in the knowledge of both Chinese and English, before his conversion, and has increased that knowledge since, so that he now reads English books on science and theology, with pleasure and profit. He has attended the short course in theology at Kioto for two terms, and has spent a year with Pastor Ise in Imabari, helping him in his work and receiving instruction in the Bible and theology, and learning many practical lessons. He passed a fair examination, and we feel that he is, perhaps, as well fitted for a successful pastor as most of those who have had more training in the schools. It seems wonderful that one so recently converted from heathenism can be prepared to fill such a post, but so it is.

“The Tamondori church chose for its pastor a young man who has finished the scientific course in the Kioto school, and is just beginning the theological course. He is a man of good abilities, a finished speaker, with a pleasant face and pleasing address, and withal an earnest Christian. The arrangement is that he shall have the pastoral care of the church while continuing his studies, coming from Kioto (two and a half hours distant by rail) once in three weeks to preach for us, and spending his vacations here. I am thankful that the church has a pastor, and I am much pleased with their choice, but I have some fears as to the effect on the church of having the pastor absent so much of the time. . . .

“The moderators of the councils were chosen from their own number, a different one serving in each place, who conducted the exercises in as orderly and decorous a manner as could be desired in any coun-

try. Our Tamondori chapel, a low, uninviting room, which will seat comfortably, perhaps, a hundred and fifty, was crowded to its utmost capacity, both morning and afternoon. . . .

“Old women and young children sat patiently for two hours listening to the questions and to the answers given by the candidate. He stood the ordeal well, and gave his answers in so clear and distinct a tone, that the whole audience could hear nearly every one of them. In the afternoon Mr. Atkinson gave the charge to the people, all the other parts of the ordination services being conducted by the Japanese. The whole service was intensely interesting to me.”

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 Micronesian Mission.
RETURN OF THE *Morning Star*.

THE *Herald* of last month made brief mention of the return of the *Star* to Honolulu, February 2, having sprung a leak, which rendered her unseaworthy. She had been leaking somewhat during the whole voyage, but that leakage suddenly ceased after the vessel was aground for a short time at Losap, November 11. She then visited the other Mortlock Islands and Ruk, and was on her return to Kusaie, when, on the night of December 3, she suddenly began to leak again, and to a much greater extent than before. Captain Bray reports: —

“The vessel made five feet of water in the twenty-four hours. The discouraged crew were again stationed at the pumps, where they remained most of the time, night and day, with the leak constantly increasing, till December 9, when we reached Kusaie, and entered the *Morning Star* harbor. There we hauled the ship as far up into the mud at the mouth of a river as possible, and made fast to a tree on shore. We found quite a number of changes had taken place at the Mission station during our absence. The pretty little cottage for Mrs. Snow and Miss Cathcart, all finished and occupied, met our view as we went on shore in the boat.

“In regard to the vessel, there was but.

one course to pursue, as she was entirely unseaworthy. We discharged everything in her, and endeavored to get her far enough out of the mud at high water to leave her in a position to ascertain the condition of her bottom at low tide. We then waited a few days for the largest rise and fall of the tides; they were not, however, low enough to leave but one of the damaged parts exposed.

"We found the injuries to be three in number, two of which were known to us before. These were places where the copper was scraped off last voyage on a shoal spot at the entrance of Tarawa lagoon. These damaged parts we explained to the diver the last time we were at Honolulu, and we paid for covering them with new copper, and were assured by him that they were in order. We were therefore greatly surprised to find they had not been touched. The planks of these exposed parts were entirely riddled by worms, the holes extending through the planks into the hold. Some of these holes were large enough to put our fingers through.

"Upon the discovery of such places we were more than ever filled with wonder that we had been able to keep the ship from sinking with such old and worn pumps as ours had become. The place above water we succeeded in repairing satisfactorily, but all we could do with the others (those under water), was to trust to the Hawaiian sailors to cover them with tarred duck and copper."

"After doing all in our power, and becoming acquainted with the condition of the vessel, a consultation of officers, with Dr. Pease and Mr. Walkup, was held, and a unanimous opinion expressed that only one course was to be thought of, and that was to sail direct for Honolulu. After this decision we again took in our provisions, — water and all articles belonging to the ship, and firewood sufficient to put the vessel in good ballast-trim.

"The spirit in which the school-boys on Kusaie endured the disappointment of not visiting their homes and friends for the present, and the ready and hearty assistance they rendered us in our work, was worthy of commendation."

#### FROM DAVID, OF RUK.

The reports of the work of the year, which the *Star* was expected to bring, have not reached us, probably having been retained at Honolulu for consideration by the Hawaiian Board. In the *Young People's Department* will be found reference to some items of news from the islands. The following letter is the only information we have received as yet from Ruk. It was written to Mr. and Mrs. Rand, now in this country, by David and his wife Markapein, the Ponape teachers who were left at Uole, on the Ruk lagoon, one year ago. The translation is literal, and we give it *verbatim*:—

"Greetings to you, Mr. and Mrs. Rand. Now, I, David and Markapein, send to you our letter informing you of the work at Ruk. When we went away from you we settled in this place. The people here love us; they serve us all the time. Now Moses frequently visits us. After a while (the third Sunday after you left) Moses came and took us to Uman. We spent one Sabbath there, then he and I went to see Emelius at Utot, built his house, and then returned to Uman, where we stopped till March 8, after which we returned to this place, and moved into our new house.

"March 10, Moses and Emelius, with their wives, came to spend the night. Next day we went to Tol and built a church. This is Levi's place; the man who came in the *Morning Star* with us last year from Uman. Finishing our work there we returned home. Moses and Emelius left us soon after. We continually go about this island teaching them of Jesus' love. All the chiefs and the people are wanting teachers. Let us praise Jesus that he so quickly brought into the light those who were in great darkness. They knew nothing of the truth. About three hundred come to our church.

"School is also successful, many coming to it. We go to Matatu often to teach them the way of life, and also to Mul on the Sabbath. Last week we went to Utot to help Emelius. Last September Moses came to us. The people at this place had prepared the timber for a church. Moses said, 'Let us go to Utot and build their

church first.' We did so ; then returning to our home, built ours.

"We are happy helping Jesus to enlighten this people. Our church is all done except the floor. The good work is prospering in this place, because wickedness is small. Some places on the island where they have no teachers they continue in their wickedness, killing many people. We constantly admonish them. Some desire to give up their wicked ways, while others desire to continue in them. We believe Jesus will change their hearts ere long. Pray that we be strong in spreading Christ's words over all the islands of Ruk. Soon Christ's kingdom will cover this land, because all the chiefs desire the Word of Life. They are only waiting for teachers, then will they quickly turn to the light.

"Your children,

"DAVID and MARKAPEIN."

FROM APAIANG.

A letter from Mr. Taylor, on Apaiang, whose last date is November 7, has reached us, having been forwarded by a trading vessel. On September 28, he wrote : —

"Yesterday the Tarawa chiefs who have been living here for some three years sailed, with eight or nine Apaiang people and some Marakei chiefs who have been living here for two years, for Tarawa. Great efforts have been made for ten months to get the king and the great body of the people to go to the war on Tarawa. For some weeks I have feared they would succeed, but so far they have not. I hope they may not, but fear that the thing once started will grow until all are involved.

"Next Sunday will be our regular communion day, and to-day fourteen were examined who wished to be admitted on the coming Sabbath ; seven were considered worthy to be received, and will unite with us Sabbath morning. Nothing will save this people but the Gospel of Jesus Christ. They are a hard set, but till they can be led to think of their souls and the future, and look to God as their creator, and Christ as their Saviour, all the education and the clothes will do them no good ; I don't mean such things will do 'but little good'

till they are brought to Christ, but that they will do *no* good.

"It is fair to judge of the capabilities of a race by its best specimens. Judging of this race in that way it is capable of becoming a quiet, steady, intelligent Christian nation. But just now the same spirit that is urging on Russian Nihilists, German Socialists, and French Communists, is driving on this people, and to the same object, to overthrow kings and chiefs, and make all 'equal.' I have often been struck by the — not similarity, but — sameness of the arguments brought forward by these dark-skinned ignorant savages for making all 'equal,' with those urged by their European brethren who are engaged in the same business. They have succeeded, for the present at least, on Maiana and Marakei, pretty nearly on Tarawa, and are getting along towards it here. This 'king' has got so low that he has to cut his own toddy and catch his own fish and fix his own house. No 'chief' on Apaiang has to do that yet. We teach these people to 'fear God and honor the king,' but this man is king only in name, and that not always."

FROM APEMAMA AND BUTARATARI.

Under date of November 7 Mr. Taylor writes : —

"We have good news from Apemama. The king, Tem Binoka, has put away thirty-three of his thirty-four wives, and given in his name as an inquirer. Fifty-six Testaments, 156 reading books, 78 arithmetics, 121 hymn-books, some 70 geographies, and as many Bible-stories sold there, and 121 people have enrolled themselves as inquirers on that island since we left. There are now over two hundred inquirers on that island.

"From Butaratari, also, we have good news. The *George Noble* succeeded in selling no liquor there. All quiet all through the group except at Tarawa and Marakei. At the latter place they are drinking and killing each other, and the Apaiang 'king' and all the people he could muster are at Tarawa destroying everything they can. All is quiet here now. We have got rid of the worst characters ; they left for Tarawa, October 27,

and everything is smooth here. More stayed than I expected. We had a congregation of over a hundred at our regular Sabbath services yesterday. We hope in the course of a month to have the schooner *Staghound*, of San Francisco, here, with news from the outside world. But with such news from Apemama and Butaritari, we thank God and take courage for our work, and can wait cheerfully for news from friends."



### Zulu Mission — Southeastern Africa.

#### FIRST IMPRESSIONS.

MR. AND MRS. WILCOX, who arrived at Durban last October, have been engaged in the study of the language prior to going, as they hope to do, to Umzila's. In a letter dated Umhlali, Natal, January 16, Mr. Wilcox reports that he and his wife had been engaged in visiting the kraals, and that, though still unable to converse much, he had written, and on the day previous he had preached, his first sermon in Zulu, which was understood by his hearers. This was less than three months after his arrival on the field. Of the impression he had formed of the people and country, Mr. Wilcox writes cheerfully, as follows:—

"In the first place I have been very favorably impressed with the intelligence of these people. I have visited several schools, and having had considerable experience in teaching at home, I cannot see but that the Zulu children are as bright and apt to learn as white children anywhere. Some things I have seen have astonished me. For instance, their readiness in learning music. Boys and girls from ten to fifteen years old will make up their parts, alto or bass, in singing, as is not often done at home.

"I have seen English compositions written by girls fourteen or fifteen years of age, that were better than I could get from girls or boys of the same age in district schools of Ohio and Illinois. Then as to their knowledge of the Bible, I do not think the children of converted natives are behind children of Christian parents at home. It seems to me that as a rule they commit verses to memory easier.

"I know a young blind man who had

scarcely heard of Jesus six years ago, who now knows more of the Bible than the majority of theological students at home. He knows many chapters by heart, and is always ready to preach without any preparation. These things surprise me, because, although I believed that these people are human beings, I had been led to believe that they are far below white people in capacity. One old colonist told me, 'You can teach the Zulus and teach them, but they will never be anything but "Niggers."

"I met a young lady who was taken to England while yet a child, and educated. I would defy anybody to live blindfolded in the same house with her any length of time and distinguish her from any white lady. No; it is not true that these people are lacking in capacity. Then their ideas of God and morality are much better than I supposed. Even the heathen of the kraals believe in one God, the Maker of heaven and earth. As a race they are remarkable for their honesty. They are generous and sympathetic. You give a child a cake, and if there are a dozen more children with him he will divide with them all. I have seen them divide a cake or biscuit in this way when there would scarcely be a taste for each one. Such generosity I have not seen among children in general at home.

"These people are not by any means all converted, but it seems to me they are now where there is nothing wanting but an outpouring of the Spirit of God to convert the whole nation in a day. A large percentage know how to read, and nearly all have heard and profess to believe the story of Christ. I do not mean that they profess to be believers, but when you tell the heathen of the kraals about Christ, they answer that they have heard that story and believe it.

"Another thing that has surprised me much is the salubrity of the climate. Although I had heard that it was not bad, yet my general impression was such that I supposed all statements in favor of the climate must be taken with much allowance. I was sure I should find it very hot here. But as I now sit writing in mid-summer, it is almost too cool to be com-

comfortable. I have all my thick woolen clothes on, and I would choose to put on more rather than less. I have seen a very few hot days, but never two in succession, and *they* were not hotter than I have seen for weeks at home. Then all the nights, even after the hottest days, are cool, so that a good thick blanket is comfortable.”

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### Mission to Spain.

MR. THOMAS L. GULICK, of Zaragoza, gives the following sequel to the account of the attempted assassination of himself and his helper, reported in the last *Herald*: —

“When we reached Pamplona we found the news had been telegraphed ahead of us, also to the governor and to Madrid. The next day we saw the governor and gave him a full account of what we had seen, and demanded protection for the persecuted ones in Unzue. He was very bland, but evidently much afraid of the ecclesiastics, and very slow to take any positive action.

“A day later Eulogio, Josefa, and I went to Tafalla, and gave testimony before the judge of what had happened in Unzue. Soon after I went to Madrid, and, having received a good letter of introduction from our ambassador, General Fairchild, saw the Spanish Minister. I asked nothing for myself, but that justice be done and protection given to our friends in Navarre. I was very well received, and the minister, who had already heard of the matter, immediately telegraphed to Pamplona, that if Josefa wished to return to her village two *gens-d’armes* should be sent there to protect her. But the alcalde has *not* been removed, as he should have been, and as he certainly would have been if the outrages had had any origin but a religious one.

“Nobody has been punished. The case is still in the courts. All the Roman Catholic witnesses who have been summoned deny all knowledge of the facts, though every gun fired in the village is probably heard by every inhabitant in its eighty closely-built houses.”

### Austrian Mission.

#### ENCOURAGEMENTS.

MR. SCHAUFFLER, now in this country, reports the receipt of a letter from Pastor Schubert, indicating a marked increase of religious interest in several places: —

“In one town a lay evangelist has from fifty to sixty hearers, and has to hold meetings in different dwellings every night. At another station an ordained preacher has from sixty to eighty hearers regularly in his dwelling. He was invited by Catholics to hold divine service, and even on week days these were regularly attended by much more than one hundred souls. In another place, where the priests are zealously opposing, Catholics go after this Protestant preacher. The spiritual food he offers seems to suit their taste better than that which they get from their priests.

“Similar news Mr. Schubert hears from Stupitz, near Prague, where our church members were so sorely persecuted in 1879. Though the movement there is not as extensive, the interest is on the increase. The meetings are attended by comparatively large numbers. But the priests have complained of the presence of children at the meetings, and government interference seems not unlikely. I am inclined to think that another lively persecution would bring about the withdrawal of the order forbidding the presence at the meetings of the children belonging to a recognized church. The Lord has wrought deliverance, and will yet do so more and more.”

Mr. Clark, writing from Prague, March 6, says: —

“The Master is still blessing us far more than we deserve. Since our church was formally organized in my dwelling in June, 1880, not a communion season has passed without our being permitted to welcome believing souls who had been led out of deep darkness into the marvelous light and peace of living faith. Yesterday was a delightful Sabbath. Four former Romanists were received to our church. One of them was a year ago not only a bigoted Catholic, but one who spoke of us and our work with intense hatred.

She did her best at that time to imbitter the lives of two of her friends who went regularly to our hall, but their changed hearts were arguments she could not long gainsay nor resist. At length she, too, began to attend our services, was convinced of sin, and that there is salvation only through the one blessed name.

"Another, who yesterday for the first time sat at the table of our Lord, is a poor widow with several children. For several years she has attended our meetings, and her conscience has long troubled her for remaining in a church so corrupt and so Bible-antagonistic as the Roman Catholic church of Austria. But why has she hesitated so long? The poor woman's main income is from a little pension, which she may, as many think, lose by the step of yesterday. It is a small sum, to be sure, but to *her* more than a \$1,000 to many a family in America.

"Next Sunday others join us in the village of Stupitz; in all, fifteen new members since January 1, 1882. 'Praise God from whom all blessings flow.' A man who joins us next Sunday has already been called to suffer for conscience' sake. He had regular employment in a large brick factory. His employer dismissed him, and then secured his expulsion from the house where he lived. Another man who employed him dismissed him shortly after, because he would not work on Sunday. To stand firm for truth *here* costs many a soul a struggle that is quite unknown in New England."

#### MUST THEY BE DISMISSED?

As the friends of the Board are already aware, the failure on the part of the churches to sustain the advance movement already begun on several mission fields has led to a reduction in the appropriations for the current year. These reductions, though to no great amount, have called forth serious remonstrances from almost every mission. Mr. Clark writes vigorously of what retrenchment means in Austria:—

"Must faithful and needed workers in the dark corners of Austria and in other lands be dismissed? *No, it must not be.*

"What means this order to retrench all

along the lines from Spain to Japan? Shall strategic points secured with great effort be abandoned? Shall fond hopes be crushed? Shall the gospel-cup from which men have just commenced to drink be dashed from their lips? Shall the bread of life be removed from perishing men and women who long for truth, and they be sent back again to husks?

"This surely cannot be the proper interpretation of the great Commander's proclamation: 'Go ye into all the world and preach the gospel to every creature.' Dismiss from different provinces three or four earnest, hard-working, self-denying helpers, when with \$1,000 more they could remain at their posts to give the water of life to souls perishing for want of it! O ye merchants, successful mechanics, well-to-do-farmers, teachers, and pastors, shall we dismiss these needed helpers? Every mission of the Board awaits in painful suspense your answer; and Jesus, sitting over against the treasury, He is waiting, too, for your answer.

"Dismiss these helpers! Where shall we begin? Shall F— be sent away? Why, he is the only man in a city of 16,000 souls who is in earnest to point sinners to Christ. He is now in the midst of persecution, and 'rejoicing to suffer shame for his name.' Shall he be sent away? That is just what bitter enemies of God's truth are trying to do. Will you join hands with them? Send K— back to his home! Why, he is the only man we have for that province, and that section is so sin-polluted that a Christian man who spent some months there, after spending years in Africa, wrote me from that province, 'The immorality here is worse than anything I saw in Africa.'

"Dismiss these and other helpers, O ye Christian stewards of our Lord! No, we cannot, *unless you take all responsibility.*"

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#### Western Turkey Mission.

##### AFFAIRS AT CONSTANTINOPLE.

DR. WOOD reports a decidedly hopeful outlook in the religious work at Constantinople. The pastor who ministers both at Pera and Scutari is preaching with un-



wanted earnestness and force. The congregations at Langa and Pera are contributing generously for the support of the institutions of the gospel. Of the Langa church, Dr. Wood says : —

“The attendance on the Sabbath services has quite largely increased, though composed still, in a good degree, of the ‘pilgrims’ from remote places in the interior, whose stay in Constantinople is only for a limited period, and who, while here, are usually extremely poor, many of them being much of the time without employment. I have just read in the *Avedaper* of several villages in Eastern Turkey that are half Protestant, or even more so, in the number of their inhabitants. Very many such Protestants became so here in Constantinople, and especially in connection with the Langa services and the labors of our city missionary.

“At the evening meetings during the week of prayer 185 were present at Mrs. Schneider’s rooms, and almost as many at Mr. Hitchcock’s. Mrs. Schneider’s and Miss Gleason’s work now has the full sympathy of the Langa pastor and people, who see that it takes hold of the non-evangelical community, and is a help, not a hindrance, to their work. The prospect is decidedly encouraging in regard to that portion of the field. When the firman for the new chapel is obtained, and it cannot much longer be withheld by the government, and the building is up, we have no doubt that the congregation will be considerably enlarged, and its financial ability will be increased.

“In the mean time trials come in a new form. A young Protestant physician comes back to Stamboul from England a Quaker, and with his circle of friends sets up a Quaker meeting in the midst of the Langa congregation. Another young man comes from America, and now for more than a year labors zealously to get them all under water that they may receive for-

giveness of sins and the gift of the Holy Ghost. By fluent speech, and tracts on baptism and the new birth, he persuades some that to be born of water and the spirit is one and the same thing, and indispensable to salvation. He has made quite an inroad at Baghchejuk. A considerable excitement has been raised, and some of the evangelical community have become his disciples.

“And we learn that one of our pastors, who labored so long and usefully with us, has got new light in America on the meaning of the word baptize, and, having gone into connection with regular Baptists, is to come back, as we hear, to be a Baptist missionary among us. Whether he is to be unable to sit with us at the communion table, and is to feel bound to draw all whom he can from among sprinklers to his table, we do not know. We have no disposition to impugn his motives or disparage him in any way. We would allow him all rights of conscience and freedom of action as a Christian man; but the prospect of his coming back to be a center of disaffection and cause of division is saddening. However, we are to accept whatever God in his providence sees fit to permit, and trust that good will somehow come from it. So far as I can see there is little disposition among our stable native brethren and sisters to welcome another denominational movement by whomsoever introduced.

“The desire for a newspaper under native direction is blocked at present by the refusal of government to give consent. High officials plainly declare that the government regrets there being so many papers already allowed, and that it will not sanction another Armenian paper, least of all a Protestant Armenian one. We are sorry for this; for we would gladly see a paper well conducted by Evangelical Armenians.”

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## NOTES FROM THE WIDE FIELD.

### AFRICA.

NATIVE CHRISTIANS IN SOUTH AFRICA. — The native church at Shoshong, South Africa, planted by the London Missionary Society, has taken great interest in a mis-

sion enterprise at Lake Ngami, some three hundred miles northwest of Shoshong, where there is now a church of forty members. In the spring of last year it was resolved to send a deputation to visit their brethren at the Lake. This deputation was accompanied by Rev. Mr. Hepburn, of Shoshong, who gives in the *London Chronicle* the following account of the setting out of the expedition: "When it became known through the town that four men — Gogakgosi, Khoati, Motlapesi, and Rampodu — had been selected by the church to accompany their teacher on a visit to the Lake the greatest enthusiasm prevailed. Women began to prepare corn. It was cleaned, bruised, and sifted, and the meal dried in the sun. Then gifts of the finest native meal were brought and presented to the four men. They soon had more than they needed, and more than their wagon could carry, and some was left at home. There would have been no hardship in allowing them to provide their own food; all were well able to do it. Two of them are important men in the town, and wealthy. A hint thrown out at one of my daily afternoon Bible-readings, that a suitable opportunity for showing good-will to Christ had arisen, was the occasion of it. The reply to the hint was not less than five hundred small gifts of meal, money, goats, sheep, and even three large dogs to guard us from wild animals, — and a dog is an ox among the Bamangwato; they are of equal value. With the money the men bought for themselves coffee, tea, sugar, candles, soap, and many other necessary articles. Thirty trek-oxen were lent for the journey. Presents of money were offered to myself also, but I refused to receive it, for obvious reasons, and recommended that it be placed to the church's funds. A slaughter-ox was given to me by the chief. It made the journey to the lake and back again, when it was sold with one received by us from Moremi, the chief at the Lake, — the two for \$60, — and the money handed over to the men to meet certain expenses they had incurred by the journey.

"On Sunday, March 20th, before a congregation of thousands, including some of the white faces of our traders, the four men were formally sent to the work. The service was held at sunrise. It was conducted by black men. I sat as an interested onlooker with other Europeans. With the usual order of hymns and prayer, addresses were delivered to the people explaining the object of the meeting and the work which was being that day taken in hand. It was only now, they said, that the duty which their teacher had laid upon them nearly a year before was being acted upon, of sending God's Word to the Lake. The chief and his brother Seretse now addressed the men themselves, urging them to do their work with earnestness and faithfulness, and to allow no evil report of misconduct to return to the town. Then the chief and Raditadi, with a number of the leading men in the church, laid their hands upon their heads, and the two named offered prayer on their behalf, asking that 'God would send them himself by his holy Spirit.'

"The key-note of all that was said was, to quote the words of Khami, 'The work in which we are engaged to-day is not work of the kingdom of the Bamangwato; it is the work of the kingdom of the Great King, Jesus Christ. It becomes us to be faithful, to be earnest, to do what we are doing with our hearts and not with our lips, and to rejoice that God has given us such work to do.' When the service had ended I stood up and recapitulated the main points of God's dealings with them as a people; stated how great a pleasure it had been to me to witness the service I had witnessed, and how great the pleasure would be to the Christian churches when they heard of it. The remainder of the Sabbath I left in the hands of the people, and a glorious day they made of it. The services were continued almost without intermission until after sunset. They said they could not get enough, and when the day was done they had never been so filled."

Later in the day the children came with their offerings, amounting to \$65. The whole transaction is profoundly interesting, as showing the interest native Africans may take in the evangelization of their own continent.

MR. ARTHINGTON'S GIFTS FOR STEAMERS. — The American *Baptist Missionary Magazine* reports that owing to the impracticable nature of the conditions which accompany it, the Executive Committee of the Baptist Missionary Union have felt obliged to decline the offer of Robert Arthington, of England, to give \$35,000 to establish a mission in the Soudan, and place a steamer on Lake Chad. The Union proposes to resume vigorous operations on the West Coast in Liberia and Medina, and hopes to awaken a special interest in this enterprise among the colored churches of the United States.

The English Baptists having heretofore accepted the gift of \$15,000 from Mr. Arthington, for the purpose of placing a missionary steamer on the waters of the Upper Congo, have recently contracted for the construction of the vessel, which is to be of steel, seventy feet long, and will draw but twelve inches of water. It is hoped that the vessel will be ready by August next.

BLANTYRE. — The Church of Scotland Mission reports its present relations to the tribes surrounding Blantyre to be of the most friendly character. The school is credible in numbers and fair in proficiency.

THE AFRICAN LAKES JUNCTION COMPANY. — This organization, whose object is both missionary and commercial, has already commenced work upon its road between Lakes Nyassa and Tanganyika, workmen being found in sufficient numbers. The London Missionary Society have made arrangements to send out their steamer for Lake Tanganyika by the way of this new road.

#### INDIA.

THE TELUGUS. — *The Baptist Missionary Magazine* contains a letter referring to the results in the Telugu Mission since the great ingathering of 1878, and the report surely calls for devout gratitude to God. It will be remembered that during the last six months of 1878 nearly 10,000 persons were received into the Ongole church on confession of faith. It is now said: "Three years have passed since then, years of persecution and trial to a great many of the new converts, and of sifting the chaff from the wheat; some chaff has been blown out, but only enough to show the genuineness of what remains. Nowhere are there any indications of a collapse unless it is in the interest of friends at home. During the last year 2,757 were baptized, and about 1,800 so far this year, a number which will probably reach 2,000 before the end of the year, and perhaps more than that. In fact there is no one who can tell what might not be done if the missionary force were what it ought to be in this field. I have baptized with my own hands converts who have come from villages ninety to one hundred miles distant, and who came all that distance on foot through mud and rain, entirely at their own expense, merely for the sake of being baptized. Out of two hundred candidates for baptism there are seldom more than ten from any one village, often only one or two; and they tell of great numbers at home who are believing, but who could not come so far."

MOHAMMEDAN AND BRAHMAN CONVERTS. — That the mass of converts to Christianity in India are from the lower castes, is a well-known fact, but it is far from true that none of the higher ranks have been reached. The *Foreign Missionary* for April contains the report of a native preacher, Rev. J. C. Chatterjee, who, during the last few months has received twelve persons to the church at Hoshyarpur. Of these twelve, six were of high rank, one a Brahman, one a Rajput, and another a Rajput widow. Four of the number were Mohammedans. While as yet it must be said that not many of the wise men of Islam have been called, the current statement that nothing has been accomplished among them is quite incorrect.

A HINDU FESTIVAL. — While the praises of Eastern religions are sung by many who care little for Christianity, it may not be amiss occasionally to note the workings of these

systems. The *Times of India* contains a notice of the celebration in February last of the *Maha Shivaratri*, a festival which is thus described: "The legend, as told by the worshippers of Shiva, is that an archer once went into a forest to shoot deer; but on a sudden night came on, and to protect himself from the wild beasts, he ascended a *bil* tree. He then began to break off all the branches that hung around him, and as he threw them down they fell on a symbol of Shiva that lay at the foot of the tree. The great destroyer was immensely pleased at this, and thought that a great compliment had been paid him, though in all probability the falling of the branches on his symbol was merely accidental. The archer was said to be a great sinner, but he was considered to have sufficiently atoned for his sins, and on that very night, the 14th of the *Krisnapaksh*, a chariot came down and took him into the abode of Shiva amid great rejoicings. The votaries of the deity hope to meet with a similar reward; they fast all day, and at night they repair to the temples dedicated to him, where after *puja* is performed by the priest, the symbol of the god is washed and decorated with flowers. The priest then recites from the sacred book the thousand names by which Shiva is known, and at each name a leaf of the *bil* tree is thrown upon the symbol. This ceremony is enacted four times during the day, and is witnessed by thousands of people. The Brahman priests are handsomely paid for their labors, and are regularly engaged by private individuals to conduct the ceremonies."

## CHINA.

CANTON. The Presbyterian Mission reports the organization of the Third Church in Canton, with fourteen members, *one of whom came by letter from the Chinese church of San Francisco, California.*

FROM SHANSI PROVINCE.—Some questions have arisen as to the precise field it was expedient for the new mission of the American Board in North China to enter upon, whether Shansi, Shensi, or Sze-chuen. The last message sent the mission was to explore Shansi, the province west of Chihli, where our missionaries are now laboring. Since that message was sent the March number of *China's Millions*, the organ of the China Inland Mission, has reached us, containing an appeal for laborers for the T'ai-yuen-fu plain. This city is the capital of Shansi, and the letter of Mr. Drake, now located at P'ing-yang-fu, shows that there is a wide opening in that region with as yet none to enter it. He says: "The T'ai-yuen plain runs from north to south. T'ai-yuen Fu stands at its northern extremity, and Ling-shih Hien, a city of the third grade, is situated at its extreme southern point. The distance between these two places is one hundred and ten English miles. Its breadth is from twenty to thirty miles. The soil is very productive, and the result is that this plain contains a large population. It is estimated that the present population of the whole province is ten millions of human beings. Now, speaking upon the authority of a competent judge, one third of these people live upon this very plain, or, to put it in round numbers, there are between three and four millions of inhabitants.

"Again, these people are not all occupying scattered villages, but a large part of them are crowded in large cities and towns. There are no fewer than twelve cities of the third grade, each containing, perhaps, about an average of 20,000 persons. Some of these cities are very wealthy, and one is the money mart of the province. Then there are the large towns containing from 6,000 to 10,000 people each. I have not visited all of these cities and towns, but a missionary who has informs me that there are more than twenty such places.

"Now the bulk of these three or four millions are utterly beyond the reach of the missionaries stationed in T'ai-yuen Fu and P'ing-yang Fu. They are left in their darkness and sin, and there is not one Protestant missionary at work among them. It is for these people that I plead, hoping that some plan will be adopted which will place the knowledge of the grace of GOD within their reach. What can be done?"

Are they to continue in darkness and idolatry? are they to continue to be cut off from the present blessings and future hope of the gospel? and yet if some effort be not put forth they certainly must be.

“We have, to some extent, the eternal destinies of these people in our hands. What an enormous responsibility! What can be done to meet it? The answer must be given in the form of a cry for more laborers. ‘Come over and help us’ is our cry. ‘Here am I, LORD: send me,’ must be the reply of those whose hearts the Lord has touched.

“There should be two new stations opened, and there should be two new missionaries for each station. Could not four men be found for this work? If they should not at present be forthcoming, might not that number be found if this were laid before Christian people? To our brethren and sisters in CHRIST we look. To them we cry, ‘Come over and help us.’ What will the answer be?”

THE RECALL OF THE CHINESE STUDENTS. — A Shanghai newspaper, *The Celestial Empire*, reports that the recall of the Chinese students who were studying in the United States was due to an incident that occurred in an interview between one of these students and the Viceroy, Li Hung Chang. The young man had gained much skill in the department of mining engineering, but when he came before the Viceroy and was asked what he could do, he answered in such shockingly bad Chinese that the Viceroy was enraged, and said: “You were sent abroad to study science and gain knowledge, not to lose your nationality and return here a complete foreigner.” He afterwards intimated to the young man that if he did not speedily relearn the speech of his fathers his head might suffer for it. It was not long after this incident that all the Chinese students in America were recalled.

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## MISCELLANY.

### “FIGURES OF OUR OWN.”

Under the above title *The Golden Rule* newspaper gives, in an editorial article, the result of some of its recent investigations into expenditures on the home and the foreign field. It must be remembered that a large number of churches do not report their benevolent offerings in the *Year Book*. The reports that are given, however, afford a fair basis of comparison of the proportion given to the several objects. The article says: —

“Dr. Clark’s figures, published two weeks since, suggested a study of the *Year Book* and Reports of Associations, to see what the Congregationalists were doing for home work, and what for foreign work. We found that the churches reported in the *Year Book* gave, to what we call the Six Associated Societies of the Congregational churches, during the year 1880, a little over one million dollars. Of this sum a little less than two hundred thousand dollars were given to foreign missions. About four dollars were given

to the societies engaged in home work to every one given for foreign work. But besides these six societies, the churches are constantly giving to other societies and causes at home. Beside this, these churches spent during the same year, for home expenses, very nearly three and a half million dollars. Add to this the benevolent contributions, and we have very nearly five million dollars. Of this sum, as we have said, about two hundred thousand went to foreign missions. Our exact figures make it about twenty-two dollars for home work to one dollar sent abroad. In Massachusetts the report of the Association for 1880 reveals the fact that the churches gave about one fourth of their reported benevolence to foreign work, and that they gave about one fifteenth of the money used for the cause of Christ to our foreign work. It must be remembered that these reports give us all that is done by the churches reporting for foreign work, because it all goes through this one organization, but does not give us all

that is done for work at home ; for beside all that is reported, there are hundreds of unreported rills, and some pretty large streams.

“When men are compared, the following results are revealed. The Home Missionary Society alone reports one thousand and thirty-two preachers in its employ. The American Board has one hundred and fifty-eight ordained missionaries. Less than one fifth as many ordained ministers in the foreign work as are in the employ of a single home society. The *Year Book* reports for 1880 two thousand four hundred and twelve ministers in active work in the Congregational churches of this country. Add to this the one hundred and fifty-eight in the foreign work, and we have two thousand five hundred and seventy at home and abroad. For every fifteen men employed at home we send one abroad. Now, considering the fact that there are over one hundred millions of accessible pagans left to the entire care of the American Board, are we doing a disproportionate amount for the foreign work, when we give one dollar in twenty-three, and one man in sixteen, for this work ?”

#### HEATHEN AT HOME.

I KNOW what some of you are saying in your hearts whenever we talk together about Foreign Missions. “There are heathen here in Boston,” you declare, “heathen enough here in America. Let us convert them first before we go to China.” That plea we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for our not doing our work abroad? It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel, I think, how unheroic it is.

The minister who does what they bid him do feels his task of preaching to such men, perhaps all the more necessary, but certainly all the less heroic, as he sees how utterly they have failed to feel the

very nature of the gospel which he preaches to them. — *Rev. Phillips Brooks, D. D.*

#### BIBLIOGRAPHICAL.

*Life in Hawaii: An Autobiographical Sketch of Mission Life and Labors, 1835-1881.* By the REV. TITUS COAN. New York. A. D. F. Randolph & Co. pp. 340.

While this is only a sketch of a long and varied life, it touches upon incidents of remarkable interest, and will prove to all readers an attractive volume. Mr. Coan here dismisses with a single line that strange experience he had while exploring Patagonia, devoting these pages to the story in outline of what he has seen on Hawaii and especially at Hilo, during the nearly fifty years of his missionary life. The record of the Hilo church, with its twelve thousand members received by this single pastor, prior to 1880, is well worthy of perusal, while the accounts of the Sandwich Islands, particularly of the several volcanic eruptions which Mr. Coan has witnessed, add greatly to the interest and value of the volume. The story is told in a simple and yet graphic way, and we are glad to know more of the long and devoted life spent in the Master's service.

*Lands of the Bible. A Geographical and Topographical Description of Palestine, with Letters of Travel in Egypt, Syria, Asia Minor, and Greece.* By J. W. MCGARVEY. Sixteenth Thousand. Philadelphia. J. B. Lippincott & Co., 1882. pp. 624.

This is another large and well illustrated volume to be added to the list of works by the aid of which the Holy Land may be studied by those who have not crossed the sea. The writer makes little claim to original researches but he has used his own pen and the pencils of others in making an attractive and useful volume.

#### BOOKS RECEIVED.

*The New Testament; Comparative Edition.* Philadelphia. Porter & Coates. The readings of the American Committee are incorporated in the text.

*The Life Everlasting. What is it? Whence is it? Whose is it?* By Rev. J. H. Pettin-gell. Philadelphia. J. D. Brown. pp. 762.

*Compensation, and Other Devotional Poems.* By Frances Ridley Havergal. New York A. D. F. Randolph & Co. pp. 247.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*Condition of the Heathen.* — That throughout our churches there may be a better acquaintance with the character and needs of unevangelized nations; that there may be a deeper conviction concerning the corruption and wickedness of the many millions who have become vain in their imaginations; whose foolish heart is darkened; who have changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts and creeping things; who are filled with all unrighteousness, being alienated from the life of God; who are mad upon their idols; whose very worship is an abomination. In private and in social supplication the heart of the Christian world should take home to itself the fearful fact that there is no heaven for the heathen; that they need to be turned from darkness to light, and from the power of Satan unto God; that without holiness no man can see God; that the guilt of failing to send the gospel to such ruined and perishing fellow-creatures is greater than to withhold bread from the starving.

*For the Madura Mission;* that the Spirit of the Lord may rest upon missionaries, pastors, catechists, and teachers, and that the churches and schools may be blessed during the present season even more abundantly than in the year past. (Pages 182-186.)

### DEPARTURES.

April 7. From New York. Rev. J. Henry House and wife, returning to the European Turkey Mission.

### ARRIVALS ABROAD.

February —. At Madura, Southern India, Rev. J. T. Noyes and wife, and Rev. Albert H. Burnell and wife.

### ARRIVALS IN THE UNITED STATES.

March 21. At San Francisco, Rev. R. W. Logan and wife, and Mrs. Margaret L. Walkup, of the Micronesian Mission.

### DEATH.

March 21. At Elk Point, Dakota, Mrs. Ann J., wife of Rev. George Ford, connected with the Madura Mission of the A. B. C. F. M. from 1847 to 1853, and afterwards stationed at Lower Cattaraugus, among the Seneca Indians.

## For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. The Madura Mission.
  - (1st.) Describe the field and the attitude of the people. (Page 182.)
  - (2d.) What are the forces at work; missionaries, pastors, catechists, teachers, and churches? The educational work? (Pages 183-5.)
2. What is the report from Austria? (Page 193.)
3. What obstacles to Christianity are met with in Western India? (Page 181.)
4. Where is the missionary ship, the *Morning Star*? Why there? (Pages 189 and 205.)
5. What can you tell us of David and Markapein? (Page 190.)
6. What news have we from the Gilbert Islands, Apaiang, Apemama, and Butaritari? (Page 191.)
7. What is the state of affairs at Constantinople? (Page 194.)
8. What impressions have new missionaries going among the Zulus formed? (Page 192.)
9. What encouraging news have we from Shau-wu in the Foochow Mission? (Page 196.)
10. What is said of newly-ordained pastors in Japan? (Page 189.)

## DONATIONS RECEIVED IN MARCH.

## MAINE.

Aroostook county.	
Sherman Mills, Washburn Memorial ch.	5 60
Cumberland county.	
Cumberland, Cong. ch. and so., to const. Rev. ADDISON BLANCHARD and Rev. TRUEMAN S. PERRY, H. M.	80 00
Portland, Plymouth ch. and so., 53; State St. ch., 10; Williston ch., Mrs. S. H. Merrill, 10;	73 00
Woodfords, Cong. ch. and so.	26 00
Kennebec county.	179 00
Augusta, Joel Spalding,	2 00
Lincoln and Sagadahoc counties.	
Bath, Winter St. ch. and so., add'l,	30 00
Oxford county.	
So. Paris, Cong. ch. and so.	5 00
Penobscot county.	
Bangor, 1st ch. and so.	26 75
Hampden, Cong. ch. and so.	7 50
Orono, Cong. ch. and so.	4 16
Union Conf. of Churches.	
Bridgton, 1st Cong. ch. and so.	11 42
York county.	
Biddeford, 2d Cong. ch. and so.	10 34
Kennebunk, Union ch. and so.	9 16
	290 93

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
East Jaffrey, Cong. ch., for Umzila's Kingdom,	16 50
Hinsdale, Cong. ch. and so.	10 74
Grafton county.	
Oxfordville, Cong. ch. and so.	4 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Goffstown, Cong. ch. and so.	10 00
Hancock, Cong. ch. and so.	25 00
Hollis, Cong. ch. and so.	33 13
Merrimac county Aux. Society.	
Loudon, Ladies' Busy Bee Ass'n,	47 59
Rockingham county.	
Newmarket, Cong. ch. and so., 9.20; do. T. H. Wiswall, 10;	19 20
Strafford county.	
Dover, Mrs. John Mack,	2 00
Durham, Cong. ch. and so.	32 75
Farmington, Cong. ch. and so.	19 76
Sullivan county Aux. Society.	
Lempster, Cong. ch. and so.	2 00
	65
	223 32

Legacies. — Littleton, Mrs. Abigail G. Condon, by James J. Barrett, Ex'r, less tax,

## VERMONT.

Addison county.	
Middlebury, Cong. ch. and so.	52 70
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
—, X,	150 00
Orange county.	
Newbury, 1st Cong. ch.	6 50
West Fairlee, Cong. ch. and so.	5 00
Orleans county.	
Newport, Cong. ch. and so.	7 00
No. Troy and Island Pond, "For the Central Africa Fund, by L. B. Tenney,"	5 00
Rutland county.	
Castleton, Rev. Ulric Maynard,	10 00
Clarendon, Cong. ch. and so.	13 00
Washington county Aux. Soc. G. W. Scott, Tr.	
Worcester, Cong. ch. and so.	9 62

Windham county, Aux. Soc. H. H. Thompson, Tr.	
Battleboro, Central Cong. ch., m. c., 43.72; H., 4;	47 72
Jamaica, Cong. ch. and so.	1 57
West Dover, Cong. ch. and so.	45
Westminster West, D. Goddard,	30 00
Windham, Cong. ch. and so., to const. Rev. AMOS HOLBROOK, H. M., 60.05; Banks fund, 1;	61 05
Windsor county.	
Norwich, Cong. ch. and so.	20 00
Springfield, Cong. ch. and so., 255.76; Lincoln Whitcomb, 12;	267 76
Woodstock, 1st Cong. ch. and so.	26 24
	314 00
Legacies. — Orwell, Mrs. Lovisa Root, add'l,	1,000 00
St. Johnsbury, Luke Spencer, add'l,	50 00
	1,050 00
	1,764 01

## MASSACHUSETTS.

Barnstable county.	
Yarmouth, 1st Cong. ch. and so.	40 00
Berkshire county.	
Hinsdale, Mrs. S. P. French,	1 00
Pittsfield, 1st ch., Mrs. Harriette Campbell,	100 00
Bristol county.	
Attleboro, 1st Cong. ch. and so.	22 49
Fall River, Central ch.	126 53
Brookfield Asso'n. William Hyde, Tr.	
Brookfield, Cong. ch. and so.	100 00
Oakham, Cong. ch. and so.	24 85
Essex county.	
Andover, Free ch. to const. JOSEPH A. SMART, CHARLES W. CLARK, J. NEWTON COLE, and CURTIS M. BALDWIN, H. M., 331; South Cong ch., 38.54; Society of Inquiry, Phillips Academy, 3.85;	373 39
North Andover, Trin. Cong. ch.	100 00
Essex county, North.	
Newbury, 1st Cong. ch. and so.	35 16
Newburyport, Belleville ch. and so.	201 39
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
West Boxford, Cong. ch. and so.	11 08
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Shelburne Falls, Cong. ch. and so.	20 40
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 2d Cong. ch.	45 54
Holyoke, 2d Cong. ch.	84 71
Indian Orchard, Evan. ch.	11 60
Monson, Cong. ch. and so.	32 13
Springfield, North ch. to const. Rev. WASHINGTON GLADDEN, H. M., 133.75; F. A. Brewer, 300;	433 75
Westfield, 1st Cong. ch. and so.	12 57
West Springfield, 1st ch.	20 00
Hampshire co. Aux. Society.	
Amherst, "S. C. S.,"	10 00
Enfield, Cong. ch. and so. 60.; Edward Smith, 80;	140 00
Florence, Cong. ch. and so.	120 00
Hadley, Russell ch. and so. 33.23; do. m. c., 7.37; 1st Cong. ch. and so., 21;	61 60
Haydenville, Cong. ch. and so.	12 64
Southampton, Cong. ch. and so.	27 44
Westhampton, Cong. ch. and so.	16 50
Middlesex county.	
Everett, Cong. ch. and so. m. c.	3 16
Malden, 1st ch. and so.	63 75
Natick, S. E. Hammond,	50 00



Newton Highlands, Cong. ch. and so., to const. ALBERT F. HAYWARD, H. M.	109 34
Reading, Bethesda ch.	85 82
Somerville, Franklin St. ch., m. c., 10-77; Prospect Hill ch., m. c. 8.84; South Framingham, So. Cong. ch. and so.	19 61 201 00
Sudbury, Un. E. ch. and so.	24 20
West Newton, Miss M. A. Stevens, West Somerville, Cong. ch. and so.	10 00 4 46
Winchester, A friend, Middlesex Union.	1 00—572 34
Littleton, Otis Manning, to const. Mrs. PHEBE W. CARTER, H. M.	100 00
Norfolk county.	
Braintree, 1st Cong. ch. and so. 9; Japan Miss'y Soc'y, for Rev. Otis Cary, 6;	15 00 262 36
Brookline, Harvard ch. and so.	239 83
Dedham, Cong. ch. and so.	5 00
East Medway, 1st ch. m. c.	2 25
Norfolk, Cong. ch. and so.	1 00—525 44
South Walpole, A friend, Plymouth county.	
Bridgewater, Central Sq. Trin. Cong. ch.	55 25
Suffolk county.	

Boston, Shawmut ch., 2,500; Park St. ch. 535; Phillips ch., 452.31; Mt. Vernon ch., 250; Berkeley St. ch., 172; Village ch. (Dorchester), 66.42; Union ch., m. c., 2.09; do. Mrs. E. C. Ford, 50; Boylston ch., 18.50; Olivet ch., 11; Highland ch., 9.47; Eliot ch., 5.16; Maverick ch., 3.01; A friend, 3,000; A., 14.75; Miss S. B. Jones, 10; J. F. W., 5; A friend, 1;	7,135 71
Chelsea, Central Cong. ch., 63.19; 1st Cong. ch., 40; 3d Cong. ch., 29.33;	132 52—7,268 23
Worcester county, North.	
South Royalston, 2d Cong. ch.	6 58
Templeton, Ladies' Miss. Ass'n, _____	20 40 500 00—526 98
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Baldwinville, 1st Cong. ch.,	9 62
Berlin, Mrs. M. G. Houghton,	5 00
West Boylston, Cong. ch. and so.	15 27
Worcester, Central ch., 251.41; Union ch., 144.80;	396 21—426 10 11,719 11

<b>Legacies.</b> — Easthampton, Minerva G. Gale, by Elnathan Graves, Ex'r,	1,858 59
Oakham, Perley Ayres, by William S. Spear, Ex'r,	55 00—1,913 59 13,632 70

## CONNECTICUT.

Fairfield county.	
Greenwich, A friend,	90
Ridgefield, Cong. ch. and so.	9 61
South Norwalk, Cong. ch. and so.	81 00
Southport, Cong. ch. and so., m. c., for India,	7 68—99 19
Hartford county. E. W. Parsons, Tr.	
East Windsor, 1st Cong. ch. and so.	45 00
Enfield, 1st Cong. ch. and so.	100 00
Granby, 1st Cong. ch. and so.	11 80
Hartford, Asylum Hill ch., two mem- bers to const. REV. JOSEPH B. CLARKE, H. M., 125; So. Cong. ch. 250;	375 00 40 00 90
Southington, Cong. ch. and so., add'l, South Manchester, Mrs. Wm. Hale, Windsor, Cong. ch. and so.	33 17—605 87
Litchfield co. G. C. Woodruff, Tr.	
Goshen, Mrs. E. Crandall,	3 00
Norfolk, Cong. ch. and so. to const. THEODORE H. BEARDSLEY, EZRA G. STOCKING, and GEORGE H. SCO- VILLE, H. M. 300; a friend, 10;	310 00 36 75 47 75
The maston, Cong. ch. and so.	42 00—439 50
Torrington, Cong. ch. and so.	
Woodbury, North Cong. ch.	
Middlesex co. E. C. Hungerford, Tr.	
Chester, C. L. Griswold,	5 00
Clinton, Miss M. W. Hull, for work of Miss Minnie Brown,	5 00

Durham, Cong. ch. and so.	30 00
East Hampton, Cong. ch. and so.	51 45
Hadlyme, Cong. ch. and so.	10 00
Middlefield, Wm. W. Bailey,	2 00—103 45
New Haven co. F. T. Jarman, Agent.	
Ansonia, A friend,	10 00
Meriden, Centre Cong. ch.	30 75
Middlebury, Cong. ch. and so.	30 45
Mt. Carmel, Cong. ch. and so.	50 70
New Haven, 1st ch. 62; do. m. c. 6.07; North ch. m. c. 5.70;	
West Haven, Cong. ch. and so. 13.02; New London co. L. A. Hyde and L. C. Learned, Trs.	86 79—208 6
Hanover, Cong. ch. add'l,	17 00
Lebanon, Goshen Soc. add'l,	2 27
New London, 1st ch. m. c. 87.46; 1st ch. of Christ, 86.59; 2d ch. m. c. 33.18;	207 23
Salem, Cong. ch. and so. 13; Rev. I. Ordway, 5;	18 00
Taftville, Cong. ch. and so.	25 00—269 50
Tolland county. E. C. Chapman, Tr.	
Coventry, Cong. ch. and so., to const. Mrs. MARY L. BREWSTER, H. M.	111 50
Ellington, Cong. ch. and so.	110 00
Gilead, Cong. ch. and so.	64 26
Rockville, 1st Cong. ch., to const. THOMAS S. PRATT, Mrs. JOSEPH W. BACKUS, and Mrs. LIZZIE S. BELDING, H. M.	283 56—569 32
Windham county.	
Chaplin, Cong. ch. and so. with other dona. to const. Mrs. MARY A. CHAPMAN and Mrs. MARY A. UTLEY, H. M.	127 20 2,422 72

<b>Legacies.</b> — East Haven, William H. Shipman, by Eliza Shipman, Ex'r,	600 00
Hartford, Leonard Church, 5,000, and interest, 982 50, by Henry Kennedy, adm'r.,	5,982 50
Stonington, Charles P. Williams, by W. J. H. Pollard, Ex'r,	6,325 00—12,607 50 15,330 22

## NEW YORK.

Antwerp, 1st Cong. ch.	33 55
Auburn, H. J. Brown,	20 00
Binghamton, 1st Cong. ch.	157 39
Brooklyn, Ch. of Pilgrims, Dwight Johnson,	50 00
Franklin, Cong. ch. and so.	7 57
Gloversville, Cong. ch., D. B. Judson,	50 00
Harpersfield, Cong. ch. and so.	18 42
Jamesport, Cong. ch. and so.	10 00
Lockport, 1st Cong. ch. and s. s.	103 50
Malone, Cong. ch. and so.	33 27
New York, M. W. Lyon, 200; J. Henry Lane, 100; H. C. H., 50; A friend, 6;	355 00
Norwich, Cong. ch. and so.	48 57
Perry Centre, Cong. ch. and so. to const. REV. E. H. MARTIN, H. M., 54; "Friends," 5;	59 00
Port Leyden, Cong. ch.	5 00
Rome, Rev. Wm. B. Hammond,	5 00
Schroon Lake, Cong. ch. and so.	5 00—962 27

<b>Legacies.</b> — Concord, Amelie Benve- gen, by Henrietta E. Buck, Ex'r,	30 00 992 27
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## NEW JERSEY.

Chester, Cong. ch.	31 25
Newark, Belleville Av. Cong. ch., to const. REV. GEO. H. HEPPORTH, D. D., H. M.	105 35—136 60

## PENNSYLVANIA.

Colerain, Welsh Cong. ch.	10 00
Parsons, 1st Welsh Cong. ch.	5 00
Philadelphia, Dundee, 50; John Evans, 15; Mrs. Eliza H. Pratt, 15;	80 00—95 00

## ALABAMA.

Talladega, 1st Cong. ch. for work in Africa,	10 00
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## OHIO.

Alliance, Cong. ch. and s. s.	4 00
Bristolville, Cong. ch.	6 29
Brookfield, Welsh Cong. ch.	12 00
Cleveland, 1st Cong. ch.	15 00
Columbus, Mrs. Lewis Moss,	5 50
Crab Creek, Welsh Cong. ch.	3 75
Delaware, Rev. John H. Jones, to const.	
ELIZABETH DAVIES, and MOLLIE E. HERBERT, H. M., 200; William Bevan, 5;	205 00
Edinburg, Betsey E. Bingham,	10 00
Elyria, Cong. ch.	343 01
Freedom, Wm. C. Webster,	10 00
Hudson, College ch.	1 00
Kelley's Island Cong. ch.	22 40
Litchfield, Cong. ch.	7 21
Mantua, Cong. ch.	8 00
Nelson, Cong. ch.	8 50
Newark, Plymouth Cong. ch.	23 00
North Bloomfield, Cong. ch.	14 03
Paddy's Run, Cong. ch.	29 00
Pittsfield, 1st Cong. ch.	11 36
Toledo, Mrs. Eliza H. Weed,	20 00
Unionville, Rev. J. C. Burnelle,	5 00
Wakeman, 2d Cong. ch., 21.16; B. T. Strong, 5;	26 16
West Mill Grove, Cong. ch.	3 00
Windham, 1st Cong. ch.	27 32—815 53

## ILLINOIS.

Aurora, 1st Cong. ch.	33 36
Bloomington, A friend,	5 00
Byron, A. A. Johnston,	5 00
Chicago, U. P. Cong. ch. m. c., 7-63; 1st Cong. ch., 67-22;	74 85
Dover, Cong. ch. (of wh. for Mexico 10);	55 15
Forrest, Cong. ch.	20 25
Kewanee, Cong. ch.	138 10
La Harpe, Cong. ch.	15 00
Marysville, C. T. Morse,	20 00
Payson, Cong. ch.	60 00
Sycamore, Cong. ch.	100 00
Woodstock, Cong. ch.	3 96—471 57

## MICHIGAN.

Benton Harbor, Cong. ch.	2 25
Charlotte, 1st Cong. ch.	26 08
Glen Arbor, Cong. ch.	1 25
Hillsdale, Geo. W. Underwood,	10 00
Olivet, Cong. ch. m. c.	9 59
South Frankfort, Orin Blood,	5 00
Stockbridge, Mrs. S. P. Reynolds,	3 45—57 62

## MISSOURI.

Bonne Terre, Cong. ch.	20 00
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## MINNESOTA.

Clearwater, Cong. ch.	11 00
Elk River, Union ch.	4 60
Minneapolis, 1st Cong. ch., 28.78;	
Plymouth ch., 24.40; 2d Cong. ch., 4.00;	57 18—72 78

## IOWA.

Cedar Rapids, John F. Dean,	7 80
Garnaville, L. A. Sackett,	2 80
Genoa Bluffs, Cong. ch.	21 00
Gomer, Welsh Cong. ch.	6 05
Green Mountain, Cong. ch.	31 52
Grinnell, Cong. ch.	16 14
Lewis, Cong. ch.	22 23
Osage, Cong. ch.	17 00—124 54

## WISCONSIN.

Arena, Cong. ch.	5 00
Boscobel, H. W. FAVOR,	5 00
Dodgeville, Mrs. Jane H. Jones,	10 00
Fox Lake, Cong. ch.	5 00
Janesville, 1st Cong. ch.	53 20—83 20

## KANSAS.

Highland, Rev. Daniel Kloss,	5 00
Wabaussee, 1st Ch. of Christ, a member,	1 00
Whitfield, A friend,	10 00—16 00

## CALIFORNIA

—, "Tithings,"	20 00
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## WASHINGTON TERRITORY.

Houghton, Cong. ch.	3 15
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## CANADA.

Province of Ontario.	
Guelph, Cong. ch.	16 30

## FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Rev. Mr. Clark's Young Men's Bible Class, 3-78; Brethren in Laun, Bohemia, 17 c.; Brethren in Jungferntein, 27 c.;	4 66
China, Foochow, J. C. A. Wingate, 23; Rev. S. F. Woodin, 26.50;	49 50
England, Liverpool, J. Q.	50 00
France, Nice, Charles Fairbanks, to const. FREDERICK C. FAIRBANKS, H. M.	100 00
Italy, Florence, A friend,	50 00
Micronesia, Ponape, by Rev. E. T. Doane,	19 90
South Africa, Natal, Rev. W. C. Wilcox,	25 00
Turkey, Sis. Ch. m. c.	3 76
Turkey, Constantinople, Kouzoujak oghlou Brothers,	4 40—307 22

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.	
Mrs. Benjamin E. Bates, Boston, <i>Treasurer</i> .	
For several missions in part,	7,860 76

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	1,600 00
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## MISSION SCHOOL ENTERPRISE.

MAINE. — Biddeford, 2d Cong. s. s., 4; Cumberland, Cong. ch. & s., for Zeiton, 40; No. ] Edgcomb, Cong. s. s., 2.25; Portland, Plymouth s. s., 5;	51 25
NEW HAMPSHIRE. — Concord, So. Cong. s. s., 8; Durham, Cong. s. s., 10; Kensington, 1st Cong. s. s., 6;	24 00
VERMONT. — Norwich, A little girl, .02; Windsor, Cong. s. s. for school at Arabkir, 25; West Rutland, Cong. s. s., for student at Marsh, 23;	48 02
MASSACHUSETTS. — Boston, Immanuel s. s., 17; Brockton, 1st Cong. ch., 3.10; Brookfield, Cong. s. s., 5.75; Dracut, 1st Cong. s. s., 5; Fall River, Central Cong. s. s., for Pasumalai, 100; Haverhill, West Cong. s. s., 3.56; Rockport, Cong. s. s., for Japan, 2.86; Salem, Tabernacle s. s., 15; Shirley, Cong. s. s., 2.63; Southampton, In memory of Anna Alberta Bates, 15; West Gloucester, Cong. s. s., 2.50; West Newton, Red Bank Company, for a school in Turkey, 84.70;	257 10
RHODE ISLAND. — Providence, Pilgrim Cong. s. s., for scholar at Mardin, 30; Union Cong. s. s., for Dakota, 23.02;	53 02
CONNECTICUT. — Coventry, Cong. s. s., 10.86; Newington, Cong. s. s., .85; Norwich, A class in 1st Cong. s. s., 3.04;	14 75
NEW YORK. — Brooklyn, Penny Aid Soc., for Japan, 6; Oswego, Cong. s. s., 5.17;	11 17
NEW JERSEY. — Hoboken, 1st Presb. s. s., for scholar in Harpoot Seminary, 40;	40 00
OHIO. — Bristolville, Cong. s. s.	1 20
ILLINOIS. — Chicago, So. Cong. s. s., Scott Wampler, 18 c., Plymouth, Cong. s. s., 2.71;	2 89
IOWA. — Maquoketa, Cong. s. s.	6 00
CALIFORNIA. — Petaluma, Cong. s. s.	10 00
CANADA. — Guelph, Cong. s. s.	14 00
	533 40

Donations received in March,	28,576 03
Legacies " " "	16,198 09

=\$44,774 12

Total from September 1st, 1881, to March 31st, 1882, Donations, \$182,274.47; Legacies, \$49,534.28 = \$231,808.75.

## FOR YOUNG PEOPLE.

### FROM MICRONESIA.

THE *Morning Star* has returned from her eleventh annual trip to Micronesia, reaching Honolulu February 2, nearly two months earlier than she was expected. The letter from the *Star* to her owners is briefer than usual, and refers to an accident which had happened to the vessel rather than to the work done among the people. The letter says :—

“I am returning home in ballast, and to all appearances as gallant as ever, but deep down below the water-line there is a silent leak, which all the efforts of my crew have not been able to stop. After three weeks of severe labor at the island of Kusaie, I am obliged to return to Honolulu for repairs. What I dislike most of all to acknowledge is that I am returning with the work on some of the islands undone. To be growing old, and to become aware that one is not equal to the service required, and so to be willing to be set aside that a younger one may fill the place, is hard. But we should be ready to be anything or to do anything for the sake of the more rapid extension of the kingdom of Christ. How well I can sympathize with many faithful pastors who have grown old in service, and who have come to realize that others must take their place.

“I would give all praise to God for many deliverances, not only on the present voyage, but also on each previous one. On the 21st of September last we sighted Kusaie, and were on just the spot where the *Morning Star* No. 2 was wrecked in 1869. The weather was calm, and the current strong, and it seemed as if nothing could prevent my going ashore. As the current drifted me silently nearer and nearer the breakers, I gave up all hope of saving my life, and the ladies were sent away from me in boats. But just before striking on the reef



WELCOME OF THE MORNING STAR

my anchor took hold and held me just clear of instant destruction. But then there was only one quarter from which the wind could blow so as to save me, and we had never known it to blow from that quarter near this island. However, the Lord sent this very wind a few moments after our anchor caught. It lasted only long enough to take us clear of the land, and then died out again. Was not that a wonderful deliverance?

“Four years ago, as I remember, there were ten trading vessels sailing about among the Micronesian Islands, besides myself, and within this short space of time every one of those vessels has been wrecked and lost, except your *Morning Star*. My captain would take no credit to himself for superior seamanship, knowing that some of those other vessels were commanded by far better seamen than he. To sail a vessel through the calms, currents, and lagoons of Micronesia is as difficult as any navigation in the world. No, to God belongs all the praise. My captain has a strong argument to use with the traders on these islands as he reminds them of the protection God has granted those who sail in simple dependence on his care.

“Notwithstanding the fact that I go home without doing the work in the Marshall Islands, I have on this trip sailed 12,362 miles; have had 319 passengers; have entered 15 lagoons; and have anchored 46 times. The full results of the voyage can never be known till the great day ‘when the books shall be opened.’

Your faithful Ship,

“*The Morning Star.*”

On the opposite page is a picture of a coral island, thousands of which are found in the Pacific and Indian Oceans. They are seldom so regular in form as the one here represented, most of them having the ring of trees broken by bare reefs, where no vegetation is to be seen. The water within the ring of land is called a lagoon, and there are sometimes several passages from the lagoon into the open sea. But these channels are usually narrow, and you can well imagine how difficult it is for the *Morning Star* to pass in and out in safety. It is certainly remarkable that she has sailed so long and so safely. Let us thank God for his good care. Among the letters brought by the *Star* on this trip was one from Mr. Doane, giving some account of one of the native helpers who went from Ponape to the island of Ruk, and commenced mission work there two years ago. From this account, and from what Mr. Sturges has written, we have the following interesting story:—

#### THE STORY OF MOSES OF RUK.

Many years since a large, strong, and active young man left one of the islands of the Gilbert group, and went on board a vessel to go, he knew not whither. After sailing some days he reached Ponape, of the Caroline group, where he met many natives from the island where he was born. Liking the people of Ponape he decided to make that island his future home. But his first thought was of his parents, and he wished them to come and live with him. He therefore returned to his native island, and easily persuaded his parents to go with him to Ponape.

While on the voyage a baby-boy was born to the mother. When they reached Ponape matters did not move on as smoothly as they had hoped. The people

of that island were then in darkness ; the missionaries had just brought the light of the gospel, but comparatively few had accepted it. There was a great deal of drunkenness, with its usual results, feuds, brawls, and fighting. The

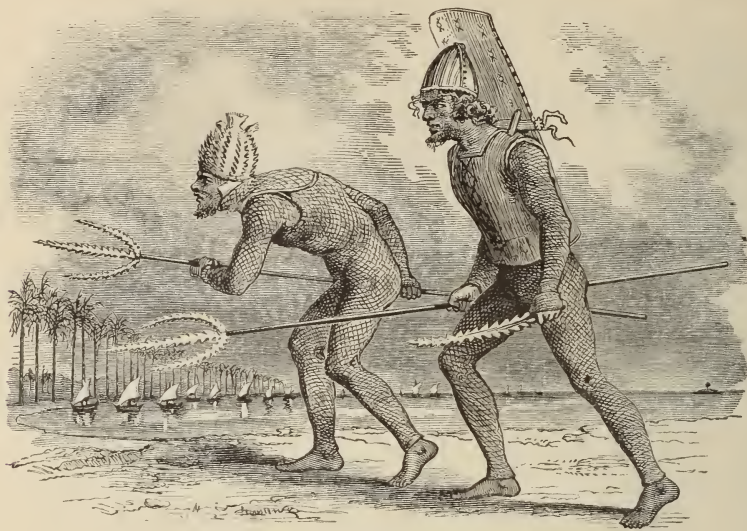
A CORAL ISLAND IN THE PACIFIC.



people were hateful and hated one another, and they seemed to have a special hatred toward this young man who had brought his parents to live among them. They made a plan to kill him, and he was enticed away from home and murdered. Then they determined to put the parents out of the way, and so they

stirred up a quarrel, and during the fighting the baby-boy was dropped on the ground. The father and mother were slain, but a woman of rank rushed in and picked up the baby, taking it to her home, and protecting him for a while.

Among the natives of these islands there was in those days a custom, which had the force of law, that the child of a murdered man should, if possible, slay



GILBERT ISLAND WARRIORS.

the murderer. Hence the men who killed the baby's father were anxious to put the child out of the way, lest when he grew up he should avenge the death of his parents. So he was hidden for a while, to save his life. Afterwards he came under the care of the missionary, Mr. Sturges, by whom he was taught to read. As he grew up he heard the Bible read, and was led to see his need of a Saviour, and to give himself to Christ.

During this time he was greatly impressed with the Bible-story of Moses, and it seemed to him that his own case was much like that of the Hebrew leader whose life was sought when he was a child. And so when he was baptized he took the name of Moses, and he often spoke of his wish to be like Moses, and lead out his people from their captivity in sin and heathenism. He early expressed his wish to go to the heathen islanders and tell them of Jesus.

And so Moses commenced his studies at the Training School on Ponape, where the natives are fitted to become teachers and preachers. In 1876 he went with his wife, Zipporah, to Etal, one of the islands of the Satoan lagoon, in the Mortlock Group. Here he remained two years, gathering eighty-six members into a church. He then took a new station on Nomr, an island where all were heathen, and organized, after one year's labor, a church of fifty-seven members. The next year, 1879, no one could be found so suitable as Moses to begin missionary work on Ruk, and he willingly consented to go to that dark island. And there he is now, leading the people out of their bondage to sin and superstition. And he has been greatly blessed in that new mission field. How wonderfully God has led this Gilbert Island boy, whose father was like those men pictured above, making him a chosen leader to many people. Was he not well named Moses?



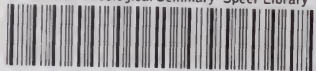
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